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CALVINIST CONTACT

32ND YEAR OF PUBLICATION, NO. 1608 AUGUST 26, 1977

Christian school leaders met in Chicago

Hundreds of Christian school board members, administrators, and other leaders in Christian education, gathered in Chicago August 9, 10, and 11 for the 57th annual convention of the National Union of Christian Schools (NUCS).

For the fourth consecutive year, members of the Association of Christian School Administrators (ACSA) joined with the delegates to the NUCS annual meeting in unified sessions.

The convention was held on the campus of Trinity Christian College, Palos Heights, Illinois, with meetings devoted tyo exploring the theme, "PACE: Positive Approaches to Christian Education." Featured speakers were Greg Woznick, Dr. Joel Nederhood, Dr. Anthony Diekema, Rev. Bernard J. Haan, Dr. Dennis Hoekstra and Dr. Alexander D. De Jong.

The entire first day, Aug.9 was devoted to three major workshoptype sessions led by Mr. Greg Woznick, independent business consultant from Minnesota, and a former teacher and administrator. Mr. Woznick dealt with the topics, "christian motivation principles", "goalsetting", and "abundance or scarcity."

On Wednesday Aug.10, the administrators group, ACSA, conducted its annual business meeting. The rest of the day was devoted to a series of sectional meetings specifically designed to serve those in leadership positions in the 300 Christian schools throughout North America, that make up NUCS. The annual fellowship banquet was held that evening at Condesa del Mar, with Dr. Edwin Roels serving as master of ceremonies, and Dr. Joel Nederhood, of the Back to God Hour, as featured speaker.

The annual meeting of the NUCS took place on Aug.11, followed by a panel discussion on christian leadership led by Dr. Anthony Diekema, president of Calvin College, Rev. Bernard J. Haan, president of Dordt College, and Dr. Dennis Hoekstra, president of Trinity Christian College.

The closing, inspirational session on Thursday afternoon featured an address by a pastor of a local church and former President of Trinity Christian College, Dr. Alexander C.De Jong.

This was the first convention for Dr. Michael T. Ruiter as executive director of the NUCS. On July 15, Dr. Ruiter replaced John A.Vander Ark, who retired as NUCS Director after 24 years of service.

Multicultural television proposal seeks approval

Heritage Broadcasters Limited, a new name for the organization operating CHIN Radio in Toronto, Ont., has applied to the Canadian Radio-Television Commission for a license to operate a multicultural, multilingual television service.

The company intends to place a greater emphasis on multiculturalism than multilingualism, according to the company. It will stress community access, local (Southern Ontario) programming and the development and showcasing of Canadian talent and resources.

Programming will be carried out in 24 different languages on a regular basis and approximately 12 other languages on a rotating basis. The station will be operated as a joint radio-television venture designed to "ensure the survival of radio while providing a vibrant television service - the best of both worlds, not the sacrifice of one for the other."

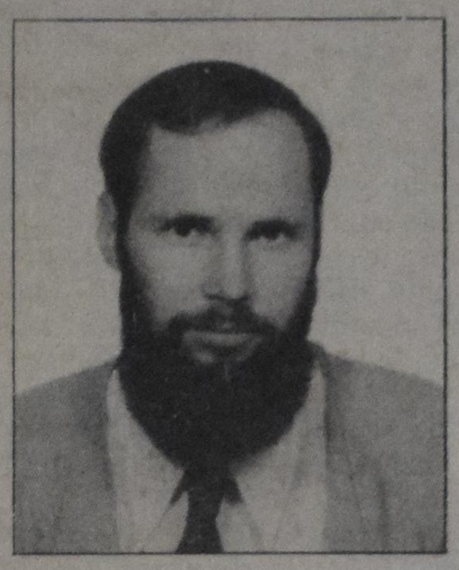
A spokesman for Heritage and CHIN said: "We plan to generate excellent new employment opportunities for ethnic journalists, announcers, producers, directors, musicians, dancers, cheographers. We intend to actively nourish and strengthen national unity. Our service will help foster greater understanding and cooperation among the many different cultural communities in our society."

The hearing before the CRTC will be held September 20 and involves not only the radio but a number of community associates who will speak on behalf of the proposal.

Heritage Broadcasters was formerly called Johnny Lombardi and Associates. The name change was recently approved by the provincial ministry of consumer and commercial relations.

focus

From B.C. to Dordt



Dr. John Byl, lecturer at the University of British Columbia, is one of two scientists to begin teaching at Dordt College this fall. Dr. Byl will become visiting professor of physics, replacing Dr. Wytze Van Dijk who has a research appointment in theoretical nuclear physics at the University of Alberta. The other scientist is Dr. Harry Cook of Trinity College.

New frontiers for SIM

TORONTO (EP) — Sudan Interior Mission (SIM) is anticipating new frontiers in three areas of Africa. One is among the totally unreached Mandingo people of northern Liberia; another is a new thrust into southern Sudan in territory that is basically unreached; and the third is a new emphasis on reaching Muslims throughout all SIM areas of service.

In Liberia, the predominantly Muslim people number around 30,000. They have virtually no Christian witness among them. Total population of the tribe, which is scattered throughout several West African countries, is four million.

Church and government

LONDON, ENGLAND (EP) — Parliament will have less of a say in the Church of England's business if a proposal of the Anglican general synod is carried through.

The proposal was endorsed by a narrow margin of six votes, 106-100. It asked the standing committee (cabinet of the synod) "to bring forward proposals to reduce the need to seek parliamentary approval when changes in the life and work of the Church of England are desired."

The church has already secured freedom from parliament in much of its doctrinal affairs but other things still have to be referred to the MPs by the church.

Grant to Indians

GENEVA (EP) — The 26-member executive committee of the World Council of Churches has announced that $530,000 from its special fund to combat racism will be allocated to 35 groups fighting racism in 14 countries. Among that list of organizations is the Indian Brotherhood of the Northwest Territories in Canada which will receive $15,000.

The special fund was established in 1970 and to date some $2.6 million has been given to numerous organizations. The grants are to be used for humanitarian purposes.

Food Banks buy wheat

WINNIPEG (EP) — The Food Bank of the Canadian Mennonite Central Committee will soon have its first 50,000 bushels of wheat in storage for emergency relief and development purposes as a final agreement for acquisition is made with the Canadian Wheat Board.

The wheat is to be purchased from the board using donations from grain farmers and funds from the federal Canadian International Development Agency.

The Food Bank, established last October, is part of an emergency preparedness plan that will enable the MCC to respond quickly with food in disaster situations.

Evangelical interest

VANCOUVER (EP) — There is renewed interest in evangelical Christianity around the world, but not revival in the old-fashioned sense of the term, says the new international head of the Salvation Army.

Canadian-born General-elect Arnold Brown, 63, says the resurgence of interest in spiritual matters makes it easier for pastors and clergy to talk to people about Christianity in a way that wasn't possible 40 years ago.

"I don't think great crowds will flock back to mainline churches, but people are talking more freely about spiritual things, and evangelical denominations are on the rise because of the new conversions," he said. General Brown, the second Canadian to hold the Salvation Army's top post, said the Army led all U.S. denominations in church growth last year with a 5% increase.

Christian publishing

KANSAS CITY, MO.(EP) — The Christian publishing business is approaching sales of a billion dollars annually, the 28th annual convention of the Christian Booksellers Association was told recently. More than 7,000 buyers, suppliers and related personnel attended the convention.

Participants came from across Canada and the U.S. as well as 35 foreign countries to look at 325 exhibits and sit in on 17 workshops.

The 2,300 member stores had a 19 per cent increase in gross sales last year. The executive vice-president of the association said the most frequent buyers of Christian books are married women between 26 and 48. "However", he added, "more and more men are coming in."

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NEXT WEEK

Mentally retarded camp

VIEWPOINT

Christian schools are nice but....

Once upon a time there were many parents who looked at the public school system and didn't like what they saw. The schools were filled with humanism, secularism.

Parents saw the need to develop schools that taught from a Christian perspective. They not only wanted a study of the Bible but they wanted an entire curriculum that reflected their Reformed heritage. These parents built the schools, sacrificing a great deal in terms of financial hardship.

They attempted to gain financial support from the government but were unsuccessful. They hired teachers and paid them what they could. They established a tuition structure to make ends meet. The parents set up school boards to run these institutions and did a capable job of managing them.

As time ticked by, the schools matured in curriculum and as the parents prospered, they invested more money into better facilities. The schools grew in size and numbers and soon there was a network of Christian schools across an entire continent.

Organizations and associations were formed by these parents to upgrade the quality of the parent-operated schools. Teachers became better qualified. They were meeting government standards and their level of education increased.

As the Christian population increased, more and more young people entered new, unthought-of, professional fields. Highly qualified Christian teachers, educators and scholars entered this infant Christian school system.

Parents were pleased that the educational standards within their schools were being improved.

But then tragedy struck. It was early in the 1970s. The school boards had traditionally consisted of parents; after all, it was a parent-operated school. Many of them were farmers, housewives, perhaps a businessman or two to handle the financial end of the operation. But they were parents and they made up the school board.

As the quality of education in the schools increased, the quality of the school board in many instances decreased. Professionals seeped into the school board scene, businessmen were elected to provide their expertise and Christian educators moved up through the ranks to chair these school boards.

Parents were delighted...at first. Highly qualified professionals took over the leadership of the parent-operated schools. Top-notch teachers were hired in these mature schools. New facilities were added to attract more students.

Those farmers and housewives and the small businessman who worked so diligently and painstakingly in establishing the school returned to the farm or the house or the little shop.

As the 1970s and 1980s rolled by, the Christian schools developed into a slick operation. Increased government grants totally wiped out the need for tuition. Parents were pleased that they did not have to sacrifice anymore. Parents no longer controlled the school; educators and the government did.

Mammoth promotional campaigns were undertaken by the Christian school sector of the government's ministry of education and the christian school movement competed with the public schools in attracting students.

The Christian school educators had to water down many of their courses in order to make it more attractive to outsiders. Teachers were hired from a kaleidoscope of religious beliefs in order to meet the religious needs of all the students.

All because the parents let go of their authority.

Keith Knight

by Keith Knight

NEWS VIEWS

Two cents' worth about the dollar

Canadian shoppers who frequent American border stores say enough is enough. Economists and investment people tend to agree and have told the government so in no uncertain terms.

It generally makes little difference to those of us who buy the milk at the corner Mac's Milk Store. So what if the Canadian dollar is worth 92 cents in the United States! What does it matter if you live in Taber, Alberta or Cochrane, Ontario.

The weak and unstable Canadian dollar is an indication of a weak and unstable Canadian economy and that, in these times of inflation, can hurt doubly. Economists are calling for the government to hold the dollar at 92 to 95 cents (US) for the remainder of the year and that will probably happen.

But when you couple the unstable dollar with 8 per cent inflation during a supposed period of anti-inflation, you know that a country is hurting economically.

Business and labor have been pressing the federal government for some time to end the Anti-Inflation Program because it is hurting business and wages. The program officially ends Dec.31, 1978, well over a year away but legislation could be introduced to cut it by six months or more.

Shell Canada, for example, recently sent a letter to Finance Minister Donald Macdonald, asking that the "decontrol" (a newly created word meaning the end of the program) be no later than April 1, 1978. That may sound like a logical request from business, and it indeed is.

But Gallup Polls continue to reveal that the consumer, the average person on the street like you and I, does not want the controls to end. Of course not. Inflation still continues to climb by 8 per cent.

Food prices continue to go up, energy costs more, housing has increased. How much more won't they increase once the anti-inflation net has been lifted? How high will labor go in seeking wage increase? These questions are logically being asked by the government as well and the government wants assurances from business and labor that that will not happen. You can read about those stipulations in the daily newspaper.

The Anti-Inflation Program has not taught the Canadian consumer the lesson it should. The Canadian has generally suffered little in the past year. We still live in abundance in a time when we should be willing to sacrifice a little.

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by Dr. Louis Praamsma

THE WORLD AROUND US

What about South America?

It is hard for an interested christian to make up his mind about the situation in South America, to come to a fair judgment about the political social and economic conditions in that part of our continent.

Two things seem to stand out. The poverty of a large part of the population; and the persistent communist efforts to import the ideas of Fidel Castro in this part of the world.

Today I came across two statements about South America which seemed important enough to share with you. The first one was from Dr.Lester De Koster, this time not in The Banner, but in a meditation of the Daily Manna Calender. In the last week of July, Dr. De Koster authored seven meditations around the topic of communism, in which he is an expert. In one of them he tried to make it clear that, in spite of the fact that communism is atheistic it is dependent on God. God uses it as an instrument for His purposes. He reminds the Free World of its blatant sins by permitting communism to grow.

De Koster wrote: "When Cuban forces helped to established a Communist regime in Angola God was in it. When Communist arms and technicians helped the North Vietnamese to drive Americans out of South Vietnam God was in it. When Communist agents are at work in South America God is in it."

As special sins of the Free World De Koster singled out "blatant immorality both in private and public, increasing crime and unsafe streets , soaring divorce rates and the exploitation of sex..."

On the same day I read an article in the reformed mission magazine, Missionary Monthly , written by Rev. Juan S. Boonstra, minister of Spanish broadcasting of the Back to God Hour, under the title: "What is going on in Brazil?"

Rev.Boonstra referred to the fact that the Reformed Churches in the Netherlands have sent letters to Brazil. These letters were addressed to Dutch companies doing business there and they asked them to request that the government drop its politics on human rights and related questions.

Because of the importance of this matter, Rev.Boonstra asked a well-known minister of the Presbyterian Church in Brazil, Rev. Wilson Castro, for his comments.

Rev. Castro consented and wrote about two groups that are interested in making propaganda against Brazil.

He mentioned the communists who tried to take control over this country in 1964. They thought that everything was in their hands, but the army intervened, according to Rev. Castro, totally supported by the people.

"An intense period of guerilla fighting followed, especially urban guerrilla, with elements prepared in Cuba, Russia and other countries. During this period many people on both sides died, including some by the leftists against Brazil by stating that the government has been purposefully killing communists. The fact that these people were killed in fights is overlooked."

Then Rev. Castro mentioned two factions of Roman Catholics, one of which is greatly influenced by Communist ideas. "Some of these men have been serving the Communist cause in and out Brazil."

The government, according to Rev. Castro, is doing its best to improve the situation of the people, especially the poor. Many new actions have been taken to help the most neglected group that of the rural workers. The government has also made great efforts to replace the favelas (shanty towns) by constructing government houses, and selling or renting them for a low price. In the field of education a great sum of money has been appropriated for building and bettering schools each year.

In the second part of his article, Rev. Castro complains of the attitude of the United States which puts pressure on Brazil in the question of human rights, in order to improve its own economic position. He makes clear what he means by concrete examples and ends with the following words: "We evangelicals feel that it is a pity that evangelicals in other countries are influenced by communist propaganda and have taken the side of those who are out to destroy Brazil.

"Let me point out that our country is not in an ideal situation. Our own government recognizes this and even confesses mistakes in some areas. Yet the best intentions cannot be denied."

I started with writing that it is hard to make up our mind about the South American situation. Often the media inform us about the accusations brought in against the ruling class in those parts of the world. It is good to be reminded of the adage: audi et alteram partem (listen to the other side).

LETTERS

May we pray for the pope?

Dear Sir:

I think we should not be surprised in the days in which we live. I mean in society which treats a specialist abortionist, Dr. H. Morgenthaler, as a hero or tries to portray homosexuals as normal people. Now is coming a new trend in killing babies who do not measure up to acceptable standards. But we also notice the same liberalising attitude in religious and church matters.

Some British theologians now set out to challenge the long held Christian belief that Jesus Christ was the son of God and divine in His own right. In connection with the above mentioned I was also surprised to read in C.C. July 22 the article "May we pray for the pope?" by Dr. P. Schrotenboer.

I want to make a few remarks. Much of what is said in regard to the pope, the head of the Roman Catholic Church, is not found in the Bible. As we all know the word "pope" means father, but Jesus forbade His followers to call any man "father" in a spiritual sense. "And call no man your

Continued on page 4

Facts about fertilizer

Dear Sir:

With all due respect to your space limitations, I would like to air a few complaints about the editing of my letter (July 15). In the first place the most important information was left out. Data included to provide a factual basis of criticism of the misconceptions found in the article 'Thought for Food' (June 3). I do not appreciate the fact that, because the data was not included, my letter simply became the expression of an opinion. Opinion does not serve to enlighten anyone.

Secondly, sentences taken out of context are just about meaningless. For example, in the second last paragraph, "These available forms..." refers to previously listed ionic forms, yet the edited letter listed to ions. Not only is the reader left dangling in mid-air trying to figure out what "these" refers to, but again important factual information is left out and the sentence approaches dangerously close to being just another opinion.

Please print the data below even though I realize it is not of great importance to the spiritual edification of the readership. It should clear my name of these unsubstantiated opinions as well as enlighten a few people who hold dearly to these misconceptions about fertilizer. Had you printed the data only, I would have been satisfied with the first letter.

Lake Erie annual input of phosphorus is 68.5 pct. from municipal (human sewage) sources (9000 tons per year of phosphorus), 7.3 per cent from industrial and 24.2 per cent from land drainage (mainly agricultural) sources.

Lake Ontario annual input of phosphorus is 85.8 per cent (7410 tons per year of phosphorus) from municipal, 4.7 per cent industrial and 9.5 per cent from land drainage sources. For nitrogen nutrients, the story is similar with urban areas producing large amounts of polluting nutrients and rural areas lesser but still significant amounts. I suspect preventing soil erosion, not eliminating fertilizers, would largely control the agricultural contribution of nitrogen and phosphorus.

"These available forms" refers to the ions. (Chemistry formulae were included which are difficult to reproduce in print - editor).

Jack Hovius
Listowel, Ont.

Editor's Note — Letters such as this which try to clarify an earlier, edited letter often come as the result of letters to the editor which are simply too long to print. Therefore we limit the length of those letters to 500 words. If we did not, we would only be able to publish one letter per issue and that would hurt the purpose of the letters page.

Pray for repentance

Dear Sir:

Whatever is being said of Calvinist Contact, it cannot be said that the paper lacks variety in the subjects dealt with. And as such in the issue of July 22 we were treated with an article by Paul Schrotenboer, May We Pray for ther Pope?

According to Dr.Schrotenboer: "What he (the pope) says affects not only Roman Catholicism, but the Orthodox and Protestant churches as well." Sad to say that this statement contains much truth especially in the World Council of Churches where these words of the pope are listened to, and these words also do influence the member churches of the WCC. These churches are all Protestant, at least not Roman Catholic.

Since Dr. Schrotenboer did attend this annual meeting of church "families", we must take it for granted that he, too, has listened to the pope as one of the heads of this many-headed family. Dr. Schrotenboer in his capacity as secretary of the Reformed Ecumenical Synod did attend this "family" reunion.

There has been a time in the history of protestantism that the R.C. church with its head, the pope, was not considered one of the family of God's people. This has all changed now. We do not call the pope a "bragging ass" anymore, as Calvin once did. We do not say of the R.C. hierarchy that it is a godless system or with the Westminster Confession that the pope is antichrist.

All this had changed now. We live in the days of "dialogue" which is - give something and take something; truth is relevant, or so they say. In spite of the Council of Trent which still stands as Dr. Schrotenboer admits, we must listen to the pope and the R.C. system as one of the family.

"Rome" still believes that there is no salvation outside of the church of Rome, no salvation, through Christ alone, and yet we must speak with the head of such a system. And this is absolutely wrong.

Language like this will be interpreted as hatred, it will be defined as someone's hateful attitude toward the Roman Catholics although this is nothing but the greatest accusation against the system and the role of the pope in that system.

The attitude of much of today's protestantism and also the attitude of Dr. Schrotenboer requires that it must be exposed for what it is for it is the attitude of Laodicea, "not cold and not hot but lukewarm."

The Calvinist today still has a love for all those who walk in darkness, the Roman Catholic included, but more than that has today's Calvinist a zeal for the glory of God.

In spite of the "new hermeneutics", the Calvinist today views Holy Scripture as wholly propositional, and has no great difficulty to obey the command of his God when He says: "Come ye out from among them and be ye separate."

That is the difference and it is something not to be sneered at. There is a great difference between a protestant and a protestant. Today there are many who will talk and listen to the pope. In the past there was young Margaret Wilson of Scotland, eighteen years old, when she was tied to a stake at seashore at low tide and left there until the high tide submerged her and she drowned. Her crime was that she did not acknowledge the king as head of the church. During the ordeal she was told to pray for the king and she prayed: "Lord, give him repentance, forgiveness and salvation, if it be thy will."

She died, eighteen years young, for she was a Christian and to obey her Saviour and Lord, to her, was far more precious than life itself.

Let us pray that the Lord may give the pope repentance, if it be His holy will, and us too.

Gilbert Zekveld
Janetville, Ont.

The other side of nursery schools

Dear Sir:

In the May 27 issue of Calvinist Contact, Rev. Heynen had an article entitled Should We Send our Children to Nursery Schools? We suggest that that article was one-sided and should be balanced with another article summarizing the reasons why we should not send our children to nursery schools.

These are a few of the ideas that should be in such an article:

Most important of all: in a time when the child especially needs the warmth, closeness and guiding example of a faithful adult, the child should be at home where parental love can show the child what our heavenly Father's love is like.

This is an optimum time to develop family closeness, in an age when families are falling apart. Let a Christian parent nurture his covenant child rather than allowing a humanistic nursery school teacher lead the covenant child.

Even though we parents may often fail to let God's love flow through us, we're still praying for wisdom to enable us to nurture our children and we keep praying that God may give our children a strong faith.

We feel that a child's personality will develop best in the emotionally-secure environment found in the Christian home. Here he is accepted for what he himself is. The child will feel secure enough to use home as a base for exploring his neighborhood, friendship, school and the broader environment.

Many of the advantages Rev.Heynen gives are not really advantages, except in special cases. A child usually has a group of children in his own neighbourhood among whom he soon learns his place. Mothers will supervise and direct as the need arises. When they are bored, children often find something constructive to do themselves, or they watch and help their parents - that also helps to develop family ties. It is up to the parent to deal with these situations positively.

Any intellectual development accomplished at nursery school can also be quite well attained at home. Responsibility can be very well learned at home.

And so we could go on with the rest of Rev. Heynen's advantages. We do concede that for the child with special handicaps, or no neighbourhood children or siblings, some of the nursery school advantages do hold. But let us not underestimate the creative and imaginitive forces in the child, or the insight skills, and efforts of sensitive parents; these can bring about the fruitful development of a child's potentials and personality where a child may have some disadvantages.

In short, let us not be too quick to send our covenant children out of our homes where they can grow as secure persons led by parents who themselves, led by the Spirit, confess and walk in the way of obedience.

Herman & Diane Proper
Surrey, B.C.

CHURCH PAGE

Press Parade

Nightmare in Uganda

From the bulletin of Westminster Theological Seminary

If you have never prayed for Uganda during these past five years, now is the time to pray.

This is the plea of a woman who lives in Uganda, the nightmare country that Winston Churchill once described as the pearl of Africa. She was answering reporters' inquiries about the brutal massacre of at least 100, and possibly many more, students that took place last June at Makerere University. The immediate cause of the killings was the false complaint lodged by Taban Amin, a student at Makerere, with his father Idi Amin, to the effect that his life was in imminent danger. The students had been voicing their displeasure with Taban's use of a bodyguard on campus, his threats to coeds who refused to oblige him with sexual favors, and the disappearance of a few teachers who apparently had not been cooperative enough with the government. To alleviate his son's "predicament" President Amin immediately ordered the army to invade the campus and indiscriminately slaughter the "dissidents." Sadly, the lives of many of those who could have become the future leaders that Uganda needs to move beyond its present economic and cultural situation. By the end of this past summer the world was learning that the Jinja Dam in Uganda had stopped working because it was blocked by human bodies. Severe power shortages have occured in Uganda because technicians have quit their jobs at a power station on the Nile River. Reason? They became sick of seeing bodies floating in the river, victims of various purges carried out by Uganda's Hitler-like president. In fact, Amin has praised Hitler for his extermination of six million Jews and has erected a monument and named a park in his honor. A Moslem himself, Amin has expelled all Israelis from Uganda, even those who helped him consolidate his military power after the coup that brought him to power in 1971. In 1975 he called for the destruction of the state of Israel in his address before the UN General Assembly, and was cheered by many of the delegates.

Amin is not out to persecute the nation of Israel alone; the heirs of Abraham by faith who live in Uganda are his victims, too. Westminster student Kefa Sempangi and his family narrowly escaped Amin's soldiers. Many dear friends of his in Christ have been cruelly tortured and murdered for their allegiance to God.

And yet God is sending a revival to the land of Uganda in the midst of intense and barbarous persecution. Over a hundred groups, each 80 to 200 or even more evangelical Christians, meet in secret throughout the land. Kefa Sempangi speaks of the way in which God's purposes are being realized in the midst of "tribution and the furnace of human brutality." As Christians, Kefa says, our main focus cannot be on Amin, but on God. "Our interest is in what God is doing with Africa's social misfit, it is in how God is using that evil for his own good."

Kefa desires two things on behalf of Uganda: that the world know what deadly effects Amin's insanity is having on life there, and that people everywhere, especially Christians contribute their prayers and money to the cause of relief for those caught in the anguish that is Uganda. The world must know, because through that awareness God may shake it out of its moral indifference and silence. Pressure must be put on Amin by the peace-loving powers of the world who profess high regard for the dignity of human life. Christians need to call the world to a deep sense of the need for repentance and renewal. We will lose our humanity altogether if we fail to act responsibly before God for the benefit of other men.

From the bulletin of St. Thomas

Correspondence, as taken from the minutes of the consistory meeting: Letter from Rev. Uittenbosch of the Seafarers-ministry in Montreal Harbour, which reads in part: "Through your good offices I have received a cheque for $327.68 which I consider a most generous and inspiring contribution on the part of the St. Thomas congregation. We are using your funds for the purpose of purchasing Scriptures in various languages and only last night while on board a Polish ship, we had an opportunity to leave behind 40 Polish New-Testaments, one for everyone on board knowing that some of them never had a N.T. in their hands. We praise God, and thank you for your support and prayers offered on behalf of this work."

May we pray for the pope?

Continued from page 3

father on the earth: for one is your Father who is in heaven."

Likewise the title "Pontiff" comes not from the Bible but from Pagan Rome. The head of this Roman Church claims also to be the mediator between God and man, but I read in 1 Tim.2:5, for there is one God, one mediator between God and man, Christ Jesus. And He alone is the true head of the church.

And furthermore the claims of the papacy: When the triple crown is placed on the head of a new pope at his coronation ceremony the ritual prescribes the following declaration by the officiating cardinal: "Receive the tiara adorned with 3 crowns, and know that thou art the father of Princes and Kings, Ruler of the world, the Vicar of our Saviour Jesus Christ". And the Roman catechism says: "The pope takes the place of Jesus Christ on earth. By divine right the pope has supreme and full power in faith and morals."

Much more can be said about this man which is in glaring contrast with the teach ing of Christ.

In our days they tell us Rome is changing. Indeed they want to get rid of certain things that may not be pleasing in this age in which we live, but let me say their so-called reformation has no bearing on the Reformation of the 16th century. The Roman Church is not interfering with doctrine, dogma and the papacy.

Now I find it a tragedy for our Chr.Ref.Church that one of their ministers could accept an invitation from the Roman Catholic secretariate for the promotion of "Christian unity." For a unity of the World Council of Churches that is false, its basis is all wrong, it is brought about at the expense of truth, and that is the greatest tragedy of all.

I hope that many of the readers of Calvinist Contact and also members of the Chr.Ref.Church will not keep silent in making their protest known.

May we pray for the pope? Yes, but not for "Our Holy Father" in his "awesome responsibilities."

Herbert Goodhoofd Sr.
Richmond Hill, Ont.

CHURCH NEWS

Christian Reformed

Called

-to Ingersol, Ont., Cand. William Veenstra.

- to Halifax, N.S., Rev. James LaGrand Jr. of Sheffield, England
- to hospital chaplaincy, Halifax, N.S.calling church, Rev. Jerry Dykstra of Halifax, N.S.

Declined

- to Strathroy (Westmount), Ont., Rev. Harry Kwantes of Grand Rapids, Mich.

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Abbotsford - CFVR	11:30 a.m.	1240
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Brantford - CKPC	10:00 p.m.	1380
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Ft.Frances - CFOB	10:30 a.m.	800
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Pembroke-CHOV(Sat)	7:00 pm.	1350
Sarnia - CHOK	8:30 a.m.	1070
St.Catharines-CHSC	7:30 am.	1220
St.Thomas - CHLO	4:30 p.m.	1570
Stratford - CJCS	1:00 p.m.	1240
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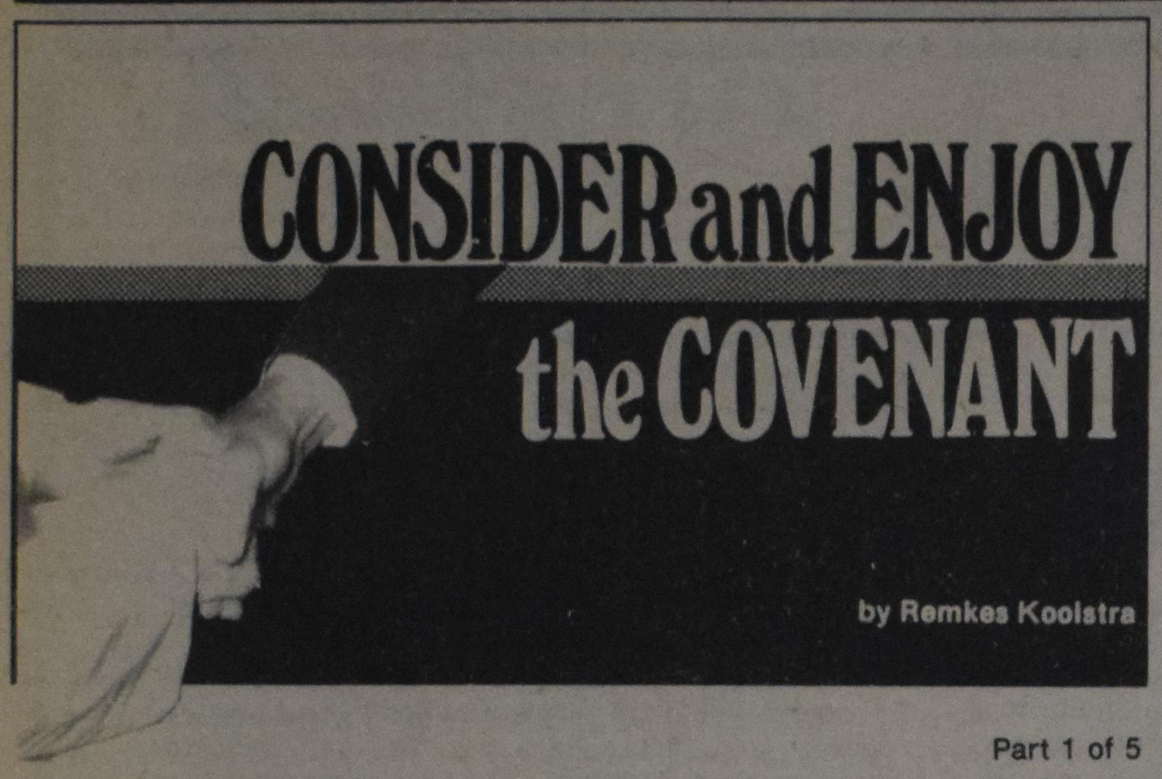

CONSIDER and ENJOY the COVENANT

by Remkes Kooistra

Part 1 of 5

This article launches a five part series on the meaning and importance of the covenant and baptism as seen through the eyes of a new Reformed member. The series often takes the form of a letter sent to Dr. Kooistra in his capacity as campus chaplain at the University of Waterloo.

It is possible to ask for a new appreciation of the covenant? During recent decades we might have divorced the Holy Spirit from the Covenant too much. It almost seemed at times that people who talked about the covenant were the kind of strict stick-to-the-letter-of-the-law people and that the Holy-Spirit-guided-ones hardly mentioned the covenant at all.

I often feel that, if the enthusiasm of the charismatic could be combined with a deep Scriptural understanding of God's covenant, we might be at the threshold of a revival of the Reformed world and life view.

Right at the beginning of this article I wish to stress that I am first of all a Christian and only secondly a Calvinist or a Reformed person. Yet, this does not prevent me to state that for me to be a Christian is to be one in the reformed way. I confess that the more reformed I become (which my old nature often resents) the more Christianly I begin to live and to love.

Let me also tell you why I wrote this article. It is not because of a desire to proselytize - I consider this too cheap in matters of religion. My real motive is my desire to see the Reformed faith alive and well. The motivation for writing on this matter was strengthened when I read two letters written by Carolyn Martin of Thunder Bay.

The first one reached me when I was in the hospital recovering from surgery. My friend Tom Henshell from Guelph gave it to me. It was a lenghty letter in which Carolyn explained the doctrine of child baptism to Tom and his wife Jean. I was deeply impressed by this letter and wanted to publish it in Calvinist Contact. Carolyn readily consented to its publication either as a whole or in part.

To facilitate matters she wrote me a second letter , which is a biographic introduction to her more dogmatic contribution. I take it that all readers would like me to start with the second letter and then - once we know Carolyn - to proceed to listening to what she has discovered of the Covenant which has made it so meaningful for her.

She starts by writing: "I could probably sum up my life in three sentences, but considering that that fact is kind of a rarity that a Baptist changes to being Christian Reformed, I thought it might be of interest and of encouragement if I would elaborate on my life story a bit more in detail.

I am 31 years old, born in the U.S. of Canadian-American parents, raised in Thunder Bay, and educated in public schools only. I graduated from Lakehead Teacher's College in 1965. I am married, since 1967 to Fred Martin, and I have two children, a girl, Caryn, who is 7 and a boy, David, who is 6."

Here follows Carolyn's story:

"The Lord first opened my heart to His Spirit and His Word when I was 12 years old and ever since that time I have experienced the joy of His continued presence and faithfulness in my life. I was baptized in a Fellowship of Evangelical Baptists church shortly after coming to know the Lord. I continued in this church for some time until my marriage and then for a short time we attendedmy husband's church (also Baptist) but later we returned to my church. For several years the Lord had been leading us in a progressive study and evergrowing knowledge of Reformed "Calvinistic" doctrines - mostly of the Puritan - Westminster strand and this made us increasingly uncomfortable and dissatisfied with our largely non-Calvinistic church. And so I guess our hearts were ripe for a change but we had no idea how much of a change the Lord had in mind for us.

"For about a year or perhaps more my husband was faithfully attending the A.A.C.S.-lecture series and also a small philosophical discussion group at Lakehead University led by a C.R. minister, John Jansen. Through this he became aware of the larger implications of some doctrines such as the sovereignty of God and the responsibility of man which to this point we had looked upon as being theological in nature and personal (individual) in application.

"By the time the Lord allowed me to go to a Reformed Church, my heart was already wide open to receive and understand this great vision of our Lord's dominion in all areas of life and the profound meaningfulness of every day human life and endeavour within His Kingdom. When pastor John spoke about the greatness of the Lord's works in the birth , life, death and resurrection of Jesus Christ, I experienced such a unity of Spirit and such a freedom from all the old deadness and guilt-complexes that I almost felt as though I had been born again. But before this really took hold of me, we had gone to a local A.A.C.S.conference where we met a lot of people from Thunder Bay's Bethlehem C.R.church. Though at first we were somewhat shy of the "Dutchness" of many of the people there, I can assure you that we were cured of our shyness before the sun had gone down on the first day of our conference. We returned to our Baptist church very much revitalized.

"I felt a great need for more of that vision and that covenantal understanding of the Scriptures that we had been given at the conference. So I was drawn into the university study group and we began to attend services at Bethlehem and were invited to the fellowship of the Lord's Supper. And then we discovered that there was so much to do - which was kind of funny because housework and raising my children had suddenly become so meaningful to me that I would have been very happy with just that. But there was a new A.A.C.S.conference to plan and we became very involved in producing some programs for community T.V. with a Christ-is-the-Lord-of-all-of-life perspective.

"Then the Lord revived my interest in education but now with a new vision of its meaning and direction. And the consistory gave the complete control of organizing a Sunday School for the little children 3-6 years old. In connection with this the Lord made it possible for me to attend the "basic issues seminar" on education in Toronto last summer. I met you, Dr. Remkes Kooistra, then at the swimming pool party at the Huiskamp's but you probably don't remember that. And in an amazing move of His hand, the Lord has had me teaching Gr.1 & 2 at the local Christian school this past year. I hope to do this again coming September. My husband has been called to serve as an elder and is busy with the promotion of our school and others things as well.

"Sometime in all this we became "formal" members of the Bethlehem congregation and decided to have our children baptized. And though we are very much involved with the activities of the church and are very fond of our brothers and sisters of Bethlehem C.R.church, we are also still very much aware of the larger population of God's Kingdom from which we have come. Our participation is not and never can be narrowly denominational in scope. We pray continually that somehow, in some way, the Lord will make it possible for us to help others with our new richness of insight; some, evangelicals, that they may see the greatness of the Kingdom too, and others, who now have no vision at all.

"We are just so thankful for the Lord's faithfulness to us and our little children and full of hope and anticipation for the future.

"I hope this has been interesting for you. In your work at the university you probably meet many from other denominations.

Shalom!

Carolyn Martin "

This is the end of Carolyn's second letter. Our second article will take a look at her first, more lengthy letter.

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Netherlands Bazaar planned

On Saturday, Oct.22 The Netherlands Bazaar will be held at Thornhill Community Centre, 7755 Bayview Ave, Toronto, Ont. The exact location of the building is at the corner of Bayview Ave. and John Street (between Steeles Ave. and Hwy.7). The bazaar will be open from 11 a.m.-9 p.m. The admission is free, there is ample parking.

As in years past, this bazaar will be a combined effort of volunteer workers to raise money for needy families of Dutch extraction in the province of Ontario. Food parcels have brought both welcome relief and moral support to many families and with financial aid we have been able to assist many families stricken by illness or other misfortune.

Since the bazaar is held every two years, we hope that we may count on your most generous support once more.

This could take the form of making some saleable items to be sold at the bazaar, or by giving a financial donation. The "Netherlands Bazaar" committee is a registered Canadian charitable organization and an official receipt for tax deduction purposes will be issued in the case of a financial donation. For financial donations the address is: Mrs. Fenny Bloemink, treasurer, 31 Cornerbrook Drive, Don Mills, Ont. M3A 1H5.

There will be movies for the children, a restaurant to relax in and enjoy Dutch food like: erwtensoep (Dutch peasoup) - croquetten (beefrolls) - belegde broodjes (buns with cheese or meats) - haring (herring). Furthermore tea, coffee and Dutch pastries.

Any questions you might have will be answered by one of the committee members: Wil Braaksma - 741-1464; Til Coopman - 244-9867; Ge Spaans - 297-4321; Fenny Bloemink - 449-0632; Hennie de Bok - 445-8034; Ans Hoogstraten - 223-0827; Wil Meulmeester - 221-5885; Rie van de Stouwe - 425-9043; Netty Kuipers - 223-0641; Miep Meuring - 297-2168.

Young adults

The Young Calvinist Federation announces a new quarterly mailing will be available this fall for Young Adult Ministries. Mailings will focus around a resource newsletter containing the latest on young adult groups, resources and reviews, models and philosophy for ministry and feedback. Additional study inserts and resource "flyers" will be added serendipitiously! An invaluable young adult leadership guide. Cost: $5 per year, prepaid to Young Adult Ministries, Box 7244, Grand Rapids, MI 49510.

by Rev.Ralph Heynen

PASTORAL COUNSELLING

The complicated self

We talk a good deal about self-image. That's good, for each of us must live with himself 24 hours a day. But who is this self? For man is not a machine that can be taken apart to determine how each part fits together. He is far more complex than all of these large computers that we use, misuse and abuse today.

In each of us there are actually four persons. There is the person that we see within ourselves, there is the person who is seen by those who are close to us, there is the person who is seen by others who don't know us quite that well and who just meet us casually; and then there is the real person - the one that God knows.

Solomon, I believe, tells us that this is the way things are. When we look at ourselves, we never have an unbiased view. We usually think a little better of ourselves then we really ought to. We have inflated ideas of ourselves or we don't think as well of ourselves as we should. This is very common. So, Solomon makes the statement in Proverbs 16, "All the ways of a man are clean in his own eyes, but the Lord weights the spirits." We tend to look at ourselves and think of ourselves as better than others.

You move into a certain community and you find that people often think they're a bit better in that community than people in other communities. You know how people in large cities sometimes look down on those who come from small towns or who come from a farm. They have a feeling that their kind of life, the way they have been brought up, the way they live and think about themselves, is better. If there is anything that drives people away from us, it's that kind of feeling that you show to others that you think you are a little better than someone else. We have to be careful when we deal with others that we don't talk too much in inflated terms about ourselves because we know that in some areas of life we may be possibly better than others, but there are many areas in life in which we are not.

THOUGHT FOR THE WEEK

The idea that life should be made comfortable for all people is really a false one. That life should have no tensions is really an idea that shouldn't exist. If there were no conflicts, if there were no tensions, no struggles, no difficulties, we would grow up as weaklings. Men grow strong only when they weather the storms and when they conquer life's difficulties.

On the other hand, there are also people who think less of themselves than they ought. We meet a lot of depressed people in our work at Pine Rest. You find that a depressed person always thinks of himself as less than he ought. He has feelings of inadequacy, of worthlessness, of hopelessness. He feels he has never accomplished anything too well. If he's a minister or a schoolteacher, he thinks he has really never accomplished anything in his life. He's always thinking of himself as less than he really is. When you have feelings of inferiority you naturally look at yourself that way. There's the person who doesn't feel that he should lead in prayer or teach a Sunday School class or go to college or try to do something that other people haven't been doing so well. You see these people and you try to point out to them that they are really thinking less of themselves than they ought to think. This is being just as phoney as the person who thinks more of himself than he ought to think. Neither of the two is right. It's very poor mental health.

Then we also think of people as judged by others. There are people who don't know us very well and they judge us by our outward appearance. They say, "He's a nice guy or he's a good neighbor or she's a sweet person, or they're well dressed people or they are well behaved people. We have all kinds of little designations of people. When we do this we're making snap judgments, we don't really know these people, we see them from the outside.

But then there are others who know us much better. A husband learns to know his wife pretty well after a number of years and a wife learns to know her mate because she lives with him. She sees him in his better moments but also when he is not doing quite so well. She is the one who sees him when he is prosperous, but she also knows what he is like when he gets a cold or when he has a stomach ache or when he is tired. You can't fool each other too long when you're married to each other. But, yet when you as a therapist or a counselor deal with a couple that may be having some problems, you often find out that people really don't know each other too well.

A wife said about her husband, "I always thought he was a wonderful man and faithful to me and he was always doing nice things for me and then suddenly I discovered that for the last five years he had been seeing another woman regularly." She didn't know him. She didn't understand what was going on and it has often been said that the spouse is the last who knows about it. When it comes down to it, when another person knows us and judges us, they never know us to the full. There is always a bias that we have. If we like a person we're going to think a little better about him than if we don't like him. If we find that he appeals to us we are going to judge him much more favorably.

They tell us that an iceberg in the ocean is 7/8 % under water. When you look at a person you possibly know that 1/8, you see the part that is above water, God knows the other 7/8 of a person. When we look at each other, we really don't know each other too well. Even when we look at ourselves, we don't really always know what goes on and what makes us tick and react the way that we do. I believe that when you look at yourself in the light of what God sees in our hearts and in our lives - we know that God is unbiased.

When you begin to look at yourself as God sees us, it gets to be a little different picture for then we begin to see ourselves in the light of what God has revealed about man in general and about you and I as individuals. What does God think of you, what does God think of me? God knows what goes on within our hearts. A little bit of a frightening thought isn't it? And yet it is comforting

There are struggles within our souls, there are battles within our hearts - God knows them, He's aware of them and He understands. When we know this God as our Saviour, as a loving God, as a God who forgives and who accepts us for what we are, doesn't it help us to see life in a different light? It becomes far more beautiful. Man is fearfully and wonderfully made, but God made him and He searches out the very thoughts of man. I like to think of that when I start to talk about self-image or what we think of ourselves. Put yourself in the presence of God and let Him search out your heart and as we in His presence learn to know ourselves, we can know that He accepts...He loves...He forgives...He cares and that's beautiful!

ANNE HUTTEN

One Sunday in July we attended a special service at the Reformed Presbyterian (Covenanter) Church. This denomination has its roots way back in reformatorial times, when the Covenanters fought a battle for freedom of religion. It was mostly the Irish who established this particular church at Welsford, a small farming community in the heart of the Annapolis Valley. The church has been closed for years ever since its last pastor died. His widow comes from the U.S.each summer to "open it up" by bringing in a Reformed Presbyterian minister for one service. Many older people attend; former members of the congregation and some whose parents used to go.

Rev. Howard Elliott of Topeka, Kansas, conducted this service and we thoroughly enjoyed the worshipping. The whole thing was done in the traditionaly Covenanter way. Besides the sermon, a short meditation is given on one of the Psalms, in this case the 23rd. What does it mean when the Psalmist says, "I shall not want"? Looking into the psalm, many blessings are listed, all gifts to assure the "lamb" of God's comforting presence.

In fact, psalms are the only thing that is sung - no hymns - and without any musical instruments. A strong, if aging, soprano led us off, and some of the older men carried the tenor and bass voices in slightly out-of-practice notes. The idea of austerity in worship also expresses itself in the very simple woodwork and severely straight pews. The offering was taken in longhandled velvet bags such as I've seen long ago in early childhood. It was like a trip into the past, and yet the service was much more than an exercise in nostalgia. God can be worshipped in so many different ways.

* * *

As most of you will know, Nova Scotia means New Scotland. There is a very strong Scottish heritage here in this province.Especially in the Cape Breton area there's hardly a name without a Mac.

One way in which this ethnic presence comes to the fore is in the Highland Games held annually at Antigonish. This year's event saw thousands of spectators viewing the colorful swirl of reels, marches, drums, flings and sword dances. Kilts and fine white lace combine with the tapping of feet to make a festive spectacle.

A New Brunswick pipe band beat eight Nova Scotia bands to the top, and is now headed for world championship competitions. Very young children take part; the majority of them girls. It's interesting to note some of the names: although by far the most are heavily Scots, such as the MacRae's and MacGillivray's, there are some obvious newcomers. Poirier and Bellefontaine definitely show interest from French-Canadians, while even a VanderSande joined in. Maybe ethnic purity is giving way to the melting pot after all.

* * *

Nova Scotia's fishermen have long complained of ever declining catches. Many reasons have been given for the lack of enough fish, among them pollution. But those foreign vessels which creep deep into St.Margaret's Bay and the Bay of Fundy are special targets for the anger of men in waterproof slickers.

Now that the 200-mile offshore limit has been proclaimed, it looks as if the fishermen may have been right in accusing those foreigners of overfishing and damaging the fishing grounds. During June of this year, fishermen in St. Margaret's Bay caught almost four hundred tuna, compared to a normal annual catch of eight or so. Mackerel has also been found in abundant quantities.

Leading figures in politics and the industry itself are giving conflicting statements as to the reason for the generous catch. It will be interesting to watch for longterm results, to see whether the stocks of seafood can again be built up.

* * *

Reflecting a continuing interest in the high cost of energy the Nova Scotia Power Corporation may soon turn to wood as an alternative source of energy. Its special projects supervisor is advocating electricity-producing plants of 15 to 20 megawatt capacity, each of them set in heavily wooded areas. It will be possible to use bark, shavings, sawdust, chips and other "waste", in a process which somehow converts the wood to gas, which then produces the electricity.

It seems reasonable to start using a renewable source of fuel, rather than using up the last precious drop of imported oil. The use of wood would also boost local economies as jobs were provided and wages spent. Even the equipment for such plants could be made in the province, as Nova Scotia is ahead of even the US in woodburning technology.

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Retirees? This is for you.

by Keith Knight, Editor

The New Horizons program allows retired and handicapped people an opportunity to share their interests and talents in carrying out projects of their own choosing with the help of government grants in such catagories as:

- sports • games
- crafts • hobbies
- education
- social services
- home repairs
- snow removal
- meals on wheels

You may call yourself the Golden Age Club, the Youth of Yesterday, the Senior Citizens' Club, or whatever. The point is that you are of retirement age, in the mid-sixties or older and you have organized a club, either within the church or in the community.

Many of these clubs, and yours may be among them, get together regularly for coffee in the church hall or you might go bowling once in a while but you are not too sure just what you can do. Some projects which you plan cost a bit of money and you can't always charge the members for everything, right?

The federal government came out with a program to help senior citizens. The program is called New Horizons and it not only offers suggestions on what to do, but it will provide a considerable amount of money to carry out the programs that interest people like you.

The New Horizons program is designed to allow retired people an opportunity to share their interests and talents in carrying out projects of their own choosing. New Horizons is there to try to reduce the sense of loneliness which older people sometimes experience.

These projects are possible through grants to groups of retired people who will undertake activities for the benefit of themselves and others in the community.

Just which kinds of projects receive funds through the New Horizons program? There are a number of categories: sports and games, crafts and hobbies; historical, cultural and educational; social services and information services.

Money is available to assist disabled persons through such activities as home repairs, snow removal, meals on wheels, institutional visiting, transportation to bring older or handicapped people from a home or institution to an activity centre.

You could be able to develop a second hand clothing store or recycle articles for a thrift shop. Funds are also available for crafts and hobbies and to cover the costs of a program in candle-making, ceramics, furniture-making, photography, painting, orchestras, wine-making. New Horizons will help out with money for bowling, curling, lawn bowling, physical fitness and swimming.

Retirees might want to go back to school to take some evening courses at a college or university. Funds are available. You might want to write a book about the days of early immigration or establish a newsletter for Golden Age Clubs. The ladies might like to get together to make up a cookbook of their favorite recipies. The money needed to print those cookbooks could be received from New Horizons.

If you have a place where your club meets, such as a spare room in the church hall or in a small house, funds are available to get a few chairs and tables for the centre, maybe a chess set.

You might like to go for a trip to, say, Ottawa or Vancouver. It would be a good experience but the members of the club could not afford to charter a bus and driver plus pay for their accomodation for a few nights. New Horizons could fund that.

Conditions

What are the conditions? Surely the government will not hand over money just like that! Well, the program apparently has a minimum of 'red tape' and there are a few main points to keep in mind: New Horizons can fund existing groups or a new group which has come together for the purpose of a project activity.

A group, to be eligible for the program, should have at least 10 volunteers (the majority must be retired) who will serve as the directors of the project and the direction of management of the activity must be clearly in the hands of the retired members.

New Horizons generally can fund such items as renovations or alterations for space used, rent, utilities, publicity, transportation, materials, supplies, and salary (in some cases New Horizons will conside salary expenses especially where a technical consultant teacher, etc., might be required).

New Horizons cannot fund things such as the construction of a new building for a senior citizen centre, the purchasing of buses, automibiles, and salaries to participants of the project.

If you have a project in mind, simply write or phone the nearest regional office of New Horizons and a person will come down to visit your groups to discuss your plans.

The Ontario Regional Office is located at 1243 Islington Ave., Suite 609, Toronto, Ont. The British Columbia office is New Horizons, main floor, 1525 West 8th Ave., Vancouver, B.C. The Alberta office is at 203 Financial Building, 10621 - 100 Avenue, Edmonton, Alta. The Saskatchewan office is at Suite 101, Brent Building, 2505 - 11th Ave., Regina, Sask. The Manitoba office is at Suite 202, 460 Main St., Winnipeg, Man. The Quebec office is at 685 Cathcard St., 3rd floor, Montreal, P.Q. The New Brunswick office is at 2nd floor, 1222 Main St., Moncton, N.B. The Nova Scotia office is at Halifax Insurance Bldg., 5670 Spring Garden Road, Halifax, N.S. The Newfoundland office is at Box 5580, St.John's, Newfoundland. The Prince Edward Island office is at Dominion Building, 97 Queen St., Charlottetown, P.E.I.

This article is the result of a letter received from Health and Welfare Canada, the federal department that handles New Horizons. The letter said that not enough senior citizens are using the program.

My treasure

A round little face
framed with
strawberry blond hair,
clear blue eyes
reflecting
the sunny skies,
A cute little nose
covered with
freckles,
A sweet little mouth
that comes with
surprises,
With messages
sometimes
directly from God!

Didy Prinzen

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Evolution OR CREATION

Part 2 of 5

by Harold G. Coffin

The Fossil Record

The sudden appearance in the fossil record of complex animals disproves the theory of progressive evolution.

The vacationer standing on the rim of the Grand Canyon can see layer after layer of rock exposed in its awesome walls. If he chooses to hike down, he will pass through these layers one by one until he enters the Precambrian rocks of the inner gorge. Fossils, evidence of past life, are buried in the mud, lime, and sand making up these beds. However, the Precambrian rocks at the bottom are practically devoid of fossils.

Cambrian rocks, which here in the Grand Canyon and elsewhere almost always lie just above the Precambrian, contain many fossils. And the amazing thing about these ancient animals is that they were not simple. They were just as complex as their modern relatives. The lamp shells were just as detailed as lamp shells today, and there was much greater variety then. The moss animals (Bryozoa) were just as lacy then as now. The worms were clearly worms with many segments. The trilobites, like giant sow bugs, were just as complicated and had just as many moving parts as crabs or related forms living in the oceans now.

How is it possible to judge the complexity of an animal from a fossil? By examining visible parts from these fossils it is possible to learn much. Eyes and feelers indicate that the animal had a good nervous system; gills show that they extracted oxygen from the water. For oxygen to have moved around their bodies they must have had blood systems.

Some of these animals grew by molting, like a grasshopper This is a complicated process that biologists are still trying to understand.Others had intricate mouth parts to strain special kinds of foods out of the water. There was nothing simple or primitive about these creatures. They would compare well with any modern worms or crabs. Yet they are found in the oldest rocks that contain any significant number of fossils. Where are their ancestors? Where are all the creatures that should have led up to these complex forms in the Cambrian? Geologists have been looking for many years in the Precambrian rocks for the ancestors of these well-developed Cambrian animals, but so far they have not found them.

Charles Darwin realized that this sudden appearance of complex animals was a crucial question and wrote in his book **Origin of Species** ,''To the question why we do not find rich fossiliferous deposits belonging to these assumed earliest periods prior to the Cambrian system, I can give no satisfactory answer....The case at present must remain inexplicable, and may be truly urged as a valid argument against the views here entertained.''3

Darwin thought that with more collecting, scientists would find the ancestors of the Cambrian animals. However, in 1959 Normal D.Newell of Columbia University, made the following observations in a paper prepared for the centennial celebration of the publishing of Darwin's book: ''A century of intensive search for fossils in the Precambrian rocks has thrown very little light on this problem. Early

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theories that those rocks were dominantly nonmarine or that once-contained fossils have been destroyed by heat and pressure have been abandoned because the Precambrian rocks of many districts physically are very similar to younger rocks in all respects except that they rarely contain any records whatsoever of past life.''4

Recently, evidences of the major kinds of plants also have been showing up in Cambrian rocks. This means that for both animals and plants any hope of finding ancestors must be in Precambrian rocks, but more than a century of search in these rocks has revealed almost nothing. The sudden appearance of complex life that Dr.George Gaylord Simpson, of Harvard University, calls ''the most puzzling feature of the whole fossil record and ''its greatest apparent inadequacy''5 would thus appear to be beyond solution.

If progressive evolution from simple to complex is correct, the ancestors of these full-blown living creatures in the Cambrian should be found but they have not been found and scientists admit there is little prospect of their ever being found.

On the basis of the facts alone, on the basis of what is actually found in the earth, the theory of a sudden creative act in which the major forms of life were established fits best.

Scientists who study fossils have discovered another interesting fact. Not only did complicated animals appear suddenly in the lower Cambrian rocks but the basic forms of animals have not changed much since then. The late A.H. Clark, of the United States National Museum, said ''When we examine a series of fossils of any age we may pick our one and say with confidence, 'This is a crustacean' - or starfish, or a brachiopod, or annelid, or any other type of creature as the case may be.''6 To put it more plainly, this is the problem of the missing links. Evolutionists are confronted with the problem of whole sections of the chain of life missing.

If progressive evolution were a fact, the fossil record should reveal a continuous gradation from simple to complex. Somewhere in the history of life, animals without backbones should have changed gradually into animals with backbones. These primitive backboned creatures would have merged imperceptibly into sharklike fish; and these, in turn, into bony fish. According to the claims of evolution, some of the true or bony fishes gradually became more and more like salamanders until they had the ability to move out of the water. Somewhere along the line, scales and other reptilelike features nudg ed these animals across the boundary into the reptile camp Thus very slowly and through a long period of time simple creatures became more and more complex until man finally evolved.

Scientist have found some fossil animals or plants that have the appearance of being good connecting links, but such finds are rare and questionable. Dr. Normal Bewell, of Columbia University comments on this point: ''These isolated discoveries, of course, stimulate hope that more complete records will be found and other gaps which separate the other gaps closed. These finds are, however, rare, and experience shows that the gaps which separate the highest categories may never be bridged in the fossil record. Many of the discontinuities tend to be more and more emphasized with increased collecting.'' 7

But what about the horse? What about man himself and his development from apes? Aren't the limbs of man, dog, birds, etc. similar, thus indicating a common ancestor? Are not these evidences of evolution? Are not they even proofs of evolution?

Let us look at these examples carefully. What do they prove, if anything? The flipper of the whale, the foreleg of the frog, the wing of the bird, the foreleg of a dog, and the arm and hand of man have basically the same structure. This type of information is circumstancial evidence that can be interpreted in more than one way. To the evolutionist it shows an evolutionary relation

How is it possible to judge the complexity of an animal from a fossil? By examining visible parts from these fossils it is possible to learn much. Eyes and feelers indicate that the animal had a good nervous system.

ship, but to a creationist it shows organization and design. Why should a Creator necessarily make every animal completely different from the next one? He used similar structures and processes for various animals as far as they applied. This is conservation; this shows wisdom. Man works this way also. When he produces a new car model, he does not manufacture it without any reference to other existing models. He incorporates many ideas common to other models, but he also includes some new features.

Mice, elephants and porpoises all have seven neck vertebrae - a fact said to illustrate that they all came from a common ancestor. Other parts of the spines of these animals do not have identical numbers of vertebrae. This information makes the similarity of the neck portion insignificant.

The bodies of animals often show evidences that support creation and tend to disprove evolution. The eye of an octopus and the eye of man are very similar; yet no one

Scientists who study fossils have discovered another interesting fact. Not only did complicated animals appear suddenly in the lower Cambrian rocks but the basic forms of animals have not changed since

suggests that any close ancestral relationship exists between the two. That such similar organs could have developed by chance in completely different animal kinds is absurd.

Other interesting examples show this type of similarity. For instance, fishes, toothless anteaters, and birds all have gizzards, but this has no significance for the evolutionary theory. The gray mullet (*Mugil olivaceus*) and the herring (*Chatoessus nasus*) come from widely different families, but they have nearly identical gizzards.8 The evolutionist is forced to conclude that these animals evolved similar structures independently; but this is asking too much of the laws of probability and chance for organs so specific and so complex.

Some point to the development of the horse as one of the best examples of evolution. Evolutionists frequently illustrate the changes in size, type of teeth, shape of head, number of toes, et cetera, in books or display them in museums. Such displays look impressive, but a number of considerations make the example of the horse somewhat less conclusive than appears on the surface.

The first little animal of the series, *Eohippus,* is quite different from the others — so different, in fact, that there is a big question concerning its right to a place in the series. G.G. Simpson makes this statement about *Eohippus* [*Hyracotherium*]: ''Matthew has shown and insisted that *Hyracotherium* (including *Eohippus*) is so primitive that it is not much more definitely equid than taprid, rhinocerotid, et cetera, but it is customary to place it at the root of the equid group.''9

G.A. Kerkut, of the University of Southampton, also says ''In the first place it is not clear that *Hyracotherium* was the ancestral horse.''10 If the first ''horse'' resembles a tapir of a rhinoceros as much as it does a horse, we must recognize its arbitrary position at the beginning of the horse series. In 1841, Richard Owen described the so-called ''dawn horse'' under the name *Hyracotherium.* This name means a *Hyrax*-like animal. The *Hyrax* is a small rabbit or deerlike creature of Africa and the Middle East which has been called ''cony'' in the Bible. The modern *Hyrax* has four toes on the forelimbs and three on the back. Its teeth show resemblance to those of *Hyracotherium* as do many other features. In truth *Eohippus* [*Hyracotherium*] looks more like a *Hyrax* than a horse:

Years ago the horse series was already out of date as noted by Hardin in 1961:''...There was a time when the existing fossils of the horses seemed to indicate a straight-line evolution from small to large, from dog-like to horse-like, from animals with simple grinding teeth to animals with the complicated cusps of the modern horse ... but not for long ... Unfortunately, before the picture was completely clear, an exhibit of horses as an example of orthogenesis (straight-line evolution) had been set up at the American Museum of Natural History, photographed, and much reproduced in elementary textbooks (where it is still being reprinted today(.''11

If we remove *Eohippus* from the series because of its

Continued on page 16

Wij willen ook zo wezen

Vroeger zongen we een bondslied waarin de regels voorkwamen: wij willen ook zo wezen, hun zonen, niet ontaard. Daaraan moest ik denken toen ik een dezer dagen een gefingeerde voorpagina las van de Standaard van donderdag 13 april 1876. Op die voorpagina wordt eerst vermeld dat Dr. A.Kuyper erg ziek is, en voor herstel van zijn gezondheid verblijf houdend in Zuid Frankrijk, nu vanwege het klimaat van Nice naar Menton vertrokken is. Alle lezen en schrijven is hem verboden. Er is echter alle hoop op herstel.

Vervolgens wordt er een krachtig pleidooi gehouden voor de Vrije Universiteit en tenslotte is er een artikel waarop ik nu de aandacht wil vestigen, omdat het enig licht laat schijnen op de wijze waarop onze ''vaderen'' pal stonden voor de viering van de zondag als de dag des Heren. En dat riep die regels van het oude bondslied te voorschijn.

Ongeveer honderd jaar geleden was er geloofsvervolging in Zaandam. En er is in het hele land diepe verontwaardiging over die vervolging. Ds. L. Lindeboom houdt de Standaardlezers op de hoogte van dit gebeuren. Er zijn geldinzamelingen en dagelijks zenden kerkeraden adressen naar het parlement aandringend op wijziging van de Schutterijwet. Wat is er gebeurd?

Een aantal gereformeerde schutters in Zaandam had principieel geweigerd op de zondagen 7, 14 en 21 november 1875 ter inspectie te verschijnen, want dat is ''de dag des Heren''. In februari waren ze veroordeeld tot boetes van f.1.50 en f.2.00 maar ze weigerden die te betalen, ''niet uit stijfhoofdigheid maar uit beginsel''. Daarna werden ze een voor een in het cachot geworpen. Ds. Lindeboom schrijft: ''En dit verblijf is nog te slecht om er een boef in te zetten...een zware deur met een reepje matglas er in, en met twee grendels van een voet lang en een kolossale ijzeren boom over de hele lengte, met een dito slot er aan, dient tot sluiting van een vierkant van 7 a 8 voet. In dit hok dat alle aanleg heeft voor de berging van zwijnen, gelijken de hoeken veel op zekere plaatsen, die lang bij gebrek aan urinoirs gebruikt zijn. In jaren schijnt hier geen ''schoonmaak'' te zijn gehouden. Wat niet minder erg is, is dat er geen verwarmingstoestel heenleidt. 's Nachts kan de bewoner op de stroozak met de genoegzame dekens de warmte houden, doch 's daags is het er met dit weder voor de gezondheid koud genoeg. Ik heb er nu een voetzak laten brengen, en dat helpt wel enigszins en anders doet de gevangene er nog een deken bij om. Zoo zit de gevange om 's Heeren wil eenzaam in de hoogte.''

Ds. Lindeboom heeft ''diep medelijden met de veroorzakers van dit leed, die, zoals er gepraat wordt ''die fijnen wel zullen klein krijgen''. 't Was mij of ik de dagen voor 300 jaren en voor 40 jaren in enkele ogenblikken doorleefde, of wilt ge, inleefde. Met de bede ''Heere, bewaar Uw volk, ontferm U over Nederland en bekeer de bestuurders van de schutterij'', ging ik de drie lange trappen af.''

Daarna mag Ds.Lindeboom, die als verdediger optrad, de gevangenen niet meer bezoeken. Op 2 april werd de vierde der gebroeders H. Berghouwer gevangen gezet. En Ds. Lindeboom schrijft: Spoedig hoop ik de lezers een en ander over de houding der liberalen alhier, die zeer onvriendelijk zijn tegen de raadsman der verdrukten, mee te delen.

Op 4 april verscheen er een boos ingezonden stuk van de Zaandamse kantonrechter Mr. C. Visser in de krant, die meent dat het cachot ''behoorlijk is ingericht'' en voor de gevangenen ''geen schadelijke gevolgen kan opleveren''. Maar de broeders Cornelis Post, Cornelis en Jan Vethaak, die reeds gezeten hebben, maken per advertentie bekend dat Ds. Lindeboom terecht gesproken heeft over de ''onreine en koude provoost''. Deze ''ziet er meer dan vies en walgelijk uit''.

Gesteund door kerkeraden her en der in den lande, gaan de gereformeerde Zaanse schutters voort met hun ''lijfelijk verzet''. Niet uit stijfhoofdigheid, maar uit beginsel!

Maar valt er gedurende de maand april niet te ontdekken in de paginas van het dagblad De Standaard. Genoeg om te concluderen dat zondagsrust een noodzakelijk element is om de zondag te heiligen, en dat we om deze zondagsrust te handhaven op ons stuk moeten staan als Gods volk.

J.VanHarmelen

De tragedie van de twee

Nooit tevoren zijn de vooruitzichten voor een uiteenvallen van Canada, de beste vriend en bondgenoot van de Verenigde Staten zo aan de dag getreden als thans het geval is. Gedurende meer dan honderd jaar hebben de Canadezen zich afgevraagd of hun land levensvatbaar is of dat het wellicht door een explosie van regionale en culturele tegenstellingen uiteen zou vallen. En plotseling is er nu een meer concrete aanleiding voor deze gedachte. De katalysator voor deze laatste toets van de nationale eenheid van Canada is het bij de verkiezingen van 15 november 1976 in Quebec aan de macht komen van een partij die streeft naar de afscheiding van deze provincie uit de Canadese federatie en het creëren van een onafhankelijke, Franssprekende staat temidden van een Noord-Amerika waar het Engels overheerst.

Voor de Verenigde Staten, die Canada sinds lang zagen als lid van 'een gezin' (dit tot irritatie van menig Canadees) was de mogelijke onrust ten noorden van hun grens evenzeer opvallend. Een oudere Amerikaanse diplomaat zei er van: ''Het separatisme moet voor de Amerikanen even verontrustend zijn als dat voor de Canadezen.'' Een onafhankelijk Quebec is eigenlijk nog ver weg. De afscheidingspartij, de 'Parti Quebeçois', vindt zeer grote wettelijke politieke en psychologische barrières op haar weg. Ze verkreeg een royale meerderheid in de Nationale Vergadering - 70 van de 100 zetels - en veroverde 40 procent van de stemmen.Maar zelfs de nieuwe premier, Rene Levesque, geeft toe dat slechts een minderheid van de kiezers thans voor de onafhankelijkheid is. De voornaamste oorzaak van de overwinning van de Parti Quebecois is de ontevredenheid over de wijze van regeren van de Liberale Partij gedurende de zes en een half jaar dat deze aan het bewind geweest is. Maar de strategie van Mr. Levesque op langere termijn is duidelijk: de heropbouw van een kwijnende economie en tegelijkertijd het winnen van aanhang voor de zaak van de afscheiding, dan - over ongeveer twee jaar - een referendum houden over de afscheiding.

Door deze opzienbarende overwinning van de Parti Quebecois is reeds in en buiten Canada onzekerheid ontstaan. De effectenmarkt daalde tot het laagste punt sinds januari 1975. De obligaties van Quebec, die nog niet zo lang geleden graag gekocht werden op de effectenbeurs van New York, verloren hun populariteit. De Canadese dollar daalde sinds 15 november 1976 vijf cent in waarde ten opzichte van de Amerikaanse dollar.

'Canada verkeert in gevaar en staat tegenover de grootste crisis sedert haar ontstaan', schreef de Toronto Star. Vele van de ruim 23 million Canadese staatsburgers klinken deze waarschuwingen maar al te bekend in de oren, de laatste in een reeks van sombere en dreigende profetieën, die al dateren van uit de tijd van Canada's officiële geboorte in 1867. 's Werelds op een na grootste land is altijd het slachtoffer geweest van twijfel aan zichzelf - over zijn enorme grootte, koude klimaat, controverse tussen federale en provinciale overheid, ongelijkheid tussen bezittende en niet-bezittende gebieden en vooral de rivaliteit tussen Engelsen en Fransen.

De top-politici op Parliament Hill hebben de gesprekken over afscheiding publiekelijk als zijnde overdreven afgewezen. De Eerste Minister, Pierre Trudeau, een Frans-Canadees uit Quebec houdt vol dat het 'logisch onmogelijk' is om Canada in twee naties te verdelen. Maar ondenkbaar of niet, Canadezen van elke levensbeschouwing vragen zich wel af:

- kan Quebec zich werkelijk losmaken van de rest van Canada - en, zo ja, zou het kunnen blijven bestaan als het dat zou doen?
- zou Canada zelf zo'n afscheiding kunnen overleven of zou Quebec die voorloper zijn van volledige ontbinding van de Canadese staat - met de afscheiding van nu deze en dan gene provincie? En in ieders achterhoofd leeft de vrees voor uiteindelijke annexatie door de Verenigde Staten, een mogelijkheid waarover de Canadezen zich reeds zorgen maakten en waartegen zij zich hebben verzet sinds zij tweehonderd jaar geleden weigerden om zich aan te sluiten bij de Amerikaanse Revolutie.

- en de meer optimisten vragen zich af, zal Canada, wanneer de dreiging van de afscheiding is teruggedrongen een sterkere en hechtere staat zijn geworden, zoals de Verenigde Staten een eeuw geleden na de Burgeroorlog?

Geen buitenstaanders zijn meer geïnteresseerd in een verenigd Canada dan de Amerikanen. De banden tussen de beide landen zijn zeer hecht - zij hebben beide dezelfde oorsprong, levensstijl en taal. Nergens anders ter wereld bestaat er meer contact tussen de burgers van twee landen - ca.70 millioen grensovergangen per jaar. De Canadezen lezen Amerikaanse boeken, kijken naar Amerikaanse films en TV-programma's - een culturele overheersing die soms ergert of voldoening geeft. Daarnaast bestaan er nog de vele economische banden. Canada dat meer koopt van en verkoopt aan de Verenigde Staten dan enig ander land. De handel tussen beide landen bedraagt meer dan 40 millioen dollar per jaar. De Amerikaanse investeringen in Canada overtreffen alle Amerikaanse investeringen elders. Van de 133 miljard dollar die Amerika in het buitenland heeft belegd, is bijna een kwart in Canada geïnvesteerd. Amerikaanse maatschappijen bezitten of hebben de controle over 41½ procent van alle industriele productie in Cannada. Ottawa tracht de Amerikaanse 'aanwezigheid' in Canada terug te dringen, maar slechts weinigen hebben enig idee hoe die dan vervangen zou moeten worden.

Een onafhankelijk Quebec zou niet alleen deze economische relatie ontwrichten, maar belangrijker is nog dat dan honderden unieke Amerikaans-Canadeze overeenkomsten op elk gebied (van de exploitatie van de St.Lawrence Seaway tot de verdediging van het Noord-Amerikaanse continent) in gevaar zouden worden gebracht. Waar de separatisten in Quebec naar streven is politieke souvereiniteit - de vorming van wat zou kunnen worden de op een na belangrijkste Franssprekende natie, die op de een of andere wijze economische en monetaire banden met Canada bezit. Alleen door zo'n drastische stap kunnen volgens de Parti Quebecois de grieven die de Fransen in Canada hebben ondervonden worden uitgewist. De Frans-Engelse vijandelijkheden gaan terug tot de koloniale tijd, met als hoogtepunt de nederlaag die de Britten de Fransen in 1759 toebrachten op de Plains of Abraham in Quebec.

Aan de ene kant waren de overwinnaars grootmoedig. De Fransen mochten hun eigen taal, godsdienst en rechtsorde behouden en deze garanties werden bestendigd toen Canada door de British North

De beroering in Canada en Amerika is ontstaan door het in Quebec aan de macht komen van de afscheidingspartij, de 'Parti Quebecois'. Het volgende artikel vertelt over de uitslag en de politieke gevolgen hiervan. Het is overgenomen uit het Nederlandse emigrantenblad 'Elders' [mei/juni 1977]

Canada's

America Act in 1867 werd gevormd. Van de andere kant breidden de Engelsen in de loop der jaren hun overheersende industriële en financiële macht steeds meer uit. Kennis van de Engelse taal, niet van het Frans, werd de sleutel tot economische vooruitgang. Buiten Quebec verminderden de Franse rechten op hun eigen identiteit op het gebied van onderwijs en cultuur steeds meer. Zij waren, zoals een van de schrijvers het stelde: ''een onderworpen volk in de Canadese staat.''

Generaties Engels-Canadezen wachtten intussen ongeduldig op het tijdstip waarop de inwoners van Quebec er mee zouden ophouden Fransman te zijn en Engels zouden gaan spreken - met andere woorden zich zouden assimileren. Tot ergernis van de Engels-Canadezen had echter het tegenovergestelde plaats. De Frans-Canadezen drongen aan op grotere economische armslag, verlangden speciale voorrechten ten behoeve van de Franse taal en cultuur en meer zeggenschap in de nationale immigratiepolitiek.

De pogingen van de federale regering om de Fransen tevreden te stellen, verwekten buiten Quebec wrevel en deed de vervreemding toenemen. Voor een kleine minderheid van Quebeckers werd afscheiding het enige alternatief. In sommige opzichten handelt Quebec reeds onafhankelijker dan de andere Canadese provincies. Het heeft zich bijvoorbeeld teruggetrokken uit het 'Canadian Pension Plan' omdat het er de voorkeur aan geeft een eigen pensioenregeling te hebben. Het verheugt zich in een bizondere relatie met Frankrijk. In 1974 werd er een wet aangenomen waarbij het Frans de officiële taal van de provincie werd. Theoretisch bezit Quebec de mensen en de hulpbronnen om geheel zelfstandig te kunnen zijn. Het is de grootste provincie met een oppervlakte van 594.860 vierkante mijl. De 6.2 millioen inwoners (waarvan 80 pct. Frans spreekt) vormen een kwart van de gehele Canadese bevolking. Het is 's werelds grootste producent van asbest en bezit grote rijkdommen aan mineralen en bosbouwproducten. Het verlies van zo'n belangrijke partner zou voor Canada noodlottig - sommigen zeggen rampzalig - kunnen worden. Maar ook de Verenigde Staten zouden daarbij betrokken raken. Quebec heeft evenals de meeste andere Canadese provincies, sterke banden met de Verenigde Staten. Het bezit diverse kantoren op cultureel en toeristisch gebied in Amerika. De Eerste Minister van Quebec vergadert met de gouverneurs van New England om gemeenschappelijke vraagstukken te bespreken. Het heeft een speciale overeenkomst met de Franssprekende Cajungemeenschap in Louisiana. Dat zou waarschijnlijk allemaal gehandhaafd blijven als Quebec zelfstandig zou worden.

Grenswijzigingen met de Verenigde Staten zouden slechts gering zijn. Door verdragen tussen Washington en Ottawa zijn alle geschillen over de grens met Quebec zo goed als opgelost. Omdat de jurisdictie van Amerika en Quebec over de zee geen aanrakingspunten hebben, zullen er geen problemen ontstaan over visserij-, martime- en economische zones. Zou een onafhankelijk Quebec ooit aanspraken doen gelden op Labrador, dat thans nog deelt uit maakt van Newfoundland, dan zouden moeilijkheden met Amerika kunnen ontstaan over de rechten langs de kust. Ook op andere gebieden zou de status quo waarschijnlijk wel gehandhaafd worden. Uit verklaringen van de Parti Quebecois blijkt dat Quebec lid zou blijven van de bestaande Amerikaans-Canadese organisaties, zoals bijvoorbeeld de 'International Joint Commission.'

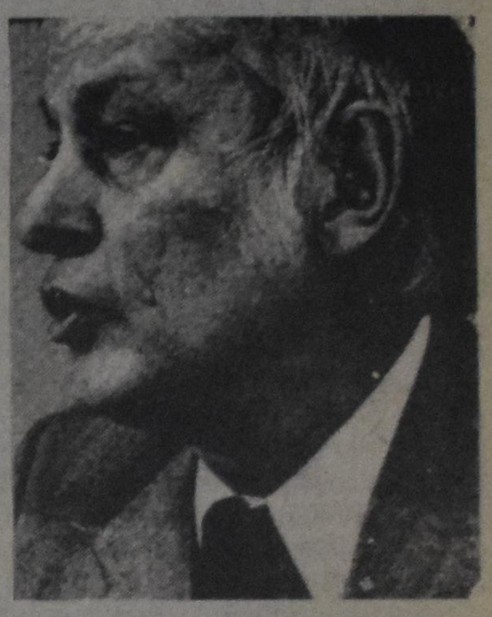
Hydro-Quebec, de grootste exporteur van electriciteit naar de staat New York, verwacht deze leveranties te kunnen voortzetten en zo mogelijk uit te kunnen breiden wanneer in de jaren tachtig het miljarden project James Bay Hydro-electric gereed is. Maar er zijn nog andere voorname belangen die een rol spelen bij de relaties met Quebec. Bijvoorbeeld: de Parti Quebecois is socialistisch naar Scandinavisch voorbeeld. Ze geeft de voorkeur aan sociale voorzieningen boven zakelijke voordelen, hetgeen nare gevoelens veroorzaakt bij veel Amerikaanse maatschappijen die in Quebec gevestigd zijn.

Mr. Levesque heeft duidelijk te kennen gegeven dat hij het plan heeft om de voornaamste basisindustrieën te 'repratriëren' door deze te bevrijden van de buitenlandse controle. En terwijl hij nog spreekt over de noodzakelijkheid van buitenlandse investeringen, ontvouwt hij een economische strategie die vele Amerikaanse zakenlieden schokt. Een moeilijkheid voor Rene Levesque is het volgende. De provinciale leningen in het buitenland bedragen thans rond de 6.5 miljoen dollar, waarvan ruw geschat 85 pct. van Amerika werd geleend. Meer leningen zullen nog nodig zijn, maar de onzekerheid over de politiek van Quebec zal niet erg bevorderlijk zijn om die leningen te kunnen verkrijgen.

Op geen ander punt zou een onafhankelijk Quebec zo'n vernietigende invloed hebben als op het gebied van de defensie. Canada is lid van de Noord-Atlantische Verdrags Organisatie en ook van het 'North American Air Defence Command'. De Parti Quebecois wenst dat Quebec zich uit deze beide organisaties terugtrekt en ook andere defensieverdragen opzegt. Premier Levesque spot echter met de verwachting dat Quebec een of ander soort 'revolutionaire bananen-republiek in het Noorden zou kunnen worden. Onlangs zei hij nog in een interview: ''Quebec zal niet revolutionair zijn in die zin dat het zich aan een of ander buitenlands blok of buitenlandse belangengemeenschap zal binden. Het is te gek om daarover te denken''.

Hoewel een onafhankelijk Quebec vanuit Amerikaans standpunt bekeken zorgelijk zou zijn, zouden de gevolgen ervan voor Canada een kwestie van leven of dood kunnen zijn. Een breuk, zelfs wanneer deze door onderhandelingen en met instemming van de overige Canadese provincies en Engeland verkregen zou worden, zou veel vijandigheid kweken en misschien met geweld gepaard gaan. En zoals een hooggeplaatst politicus in Ottawa zei: ''Het is moeilijk voor te stellen dat zo'n omzwaai in ons politiekbestel kalm en zonder pijn zou verlopen.''

Zo'n splitsing van Canada, waarbij de kustprovincies gescheiden zouden worden van de rest van het land, zou weergaloze moeilijkheden veroorzaken. De economische overlevingskansen voor zo'n verdeelde staat zouden dubieus zijn. Buitenlandse investeerders zouden een weifelende houding aannemen en reeds in Canada gevestigde zaken zouden het land verlaten. Maar de grootste nachtmerrie van alles is dat de afscheiding van Quebec een



kettingreactie tot gevolg zou kunnen hebben, die tot nog verdere ontbinding van Canada kan leiden. Vele Canadezen zijn van oordeel dat als Quebec wegvalt, het olierijke Alberta dat nu reeds moeilijkheden met Ottawa heeft over de inkomsten uit de hulpbronnen, spoedig zal volgen. In Brits Columbia, dat evenals Quebec herhaaldelijk klaagt over 'achterstelling' door Ottawa, ervaart men een toenemende stroming die voorstander is van afscheiding. De meeste Canadezen zijn van oordeel dat de afscheiding van Engelssprekende provincies onvermijdelijk zal leiden tot de een of andere verbinding met Amerika. Een politicus zei het zo: ''Het is niet een kwestie van afscheiding van Quebec, maar van het uiteenvallen van Canada. Dan zullen binnen een jaar of twintig de diverse delen van het land staten van Amerika zijn geworden.'' Deze vrees is ook altijd een essentieel onderdeel van de Canadese geschiedenis geweest. Sinds de dagen van de Revolutie hebben de Canadezen Amerika beschouwd als de draak in het zuiden, gereed om hen te verslinden. En zij wijzen op historische feiten om dat te bewijzen. Twee Amerikaanse invasies van Canada moesten met de wapens worden verhinderd. In de 19e eeuw waren er nu en dan vijandelijke invallen van Amerikanen van Ierse afkomst met de bedoeling onrust te veroorzaken. De Canadian Pacific Railroad werd aangelegd ten dele om de Amerikaanse expansie naar het noorden te voorkomen. In 1888 werd in het Amerikaanse Huis van Afgevaardigden een wetsvoorstel ingediend ter annexatie van Canada. Het werd niet aangenomen, maar de gedachte bleef voortleven. En in meer recente tijden wordt het praten over een 'continentale energie politiek' en 'vrijhandelszones' door vele Canadezen gezien als een rookgordijn voor de uiteindelijke politieke overname door Amerika.

Een van de redenen voor deze onzekerheid van Canada is gelegen in het feit dat de huidige politieke richtingen geografisch niet met elkaar in overeenstemming zijn. Bergruggen en vlakten strekken zich in Noord-Zuid richting uit en niet van het Oosten naar het Westen. Dat is er de oorzaak van dat gemeenschappelijke belangen en verwantschappen de neiging hebben zich meer te richten op de buren - aan welke zijde van de grens dan ook - dan op een ververwijderd Ottawa dat geisoleerd wordt door natuurlijke opstakels. Historisch bekeken hebben de Maritieme provincies altijd met het gezicht naar het zuiden, naar Amerika, gestaan, meer dan naar het Canadese westen. Brits Columbia houdt eveneens de blik op Amerika gericht, meer dan naar het oosten van Canada, waarvan het door de geweldige Rocky Mountains is gescheiden.

Vervolg op pagina 12

DE KEUS VAN 'T SMALLE PAD [44]
een vervolgverhaal
door Gé Verhoog

''Nee.'' was Kobus' antwoord stug geweest. Hij voorzag hoe er over hem gepraat zou worden en dit maakte hem goed nijdig: ''Ik kan van tevoren uitrekenen hoe de mensen weer lekker zullen praten over Klaartje en mij, terwijl ze niet begrijpen, hoe ik alles zie en heb gedaan - ze gaan allerlei verhalen uit hun duim zuigen, terwijl ze niet door hebben dat ze roddelen, wat hebben ze eraan.''

''Hoor es Kobus,'' had zijn vader gezegd, ''je moeder meent het niet zo erg, ze is natuurlijk wat in de wiek geschoten, maar dat gaat over, nietwaar vrouw? Wij vinden het echt niet zo om over naar huis te schrijven maar - je bent op een leeftijd dat je zelf weet wat je doet en we laten je vrij. Je gaat per slot niet de brede weg op - liever te fijn dan te grof, zeg ik altijd maar en wat de mensen aangaat: laat ze kletsen! Dan hebben ze wat te doen.''

Hieraan denkt Kobus deze avond. Hij moet toegeven, dat zijn omgang met het knappe, frisse, vrolijke Klaartje hem tot een besluit deed komen: is het niet beter dan een leven lang zoeken?

''Ja,'' zegt hij eindelijk, ''we bidden zo vaak om iets, wat we zelf niet geloven, hè? We kunnen ons niet indenken dat er een weg gevonden wordt die alles in orde maakt.''

Ze kussen elkaar lang in een geluk dat ze verloren waanden; de basis is hecht en sterk - geloof in God, die hen verwondert en blij maakt.

Vanuit de muziektent klinkt de muziek over het dorp; het is voor velen een wondermooie avond.

Peter heeft de meester ontdekt; de juffrouw van de meester zit met een paar vriendinnen op een bankje, maar de meester heeft geen rust en kuiert heen en weer. Dat is de kans voor Peter.

''Meester, meester.''

''Wat is er, m'n jongen?''

''Meester,'' stoot Peter uit in een plotselinge angst, dat de meester het niet goed zal vinden, ''u hebt eens gezegd, dat ik wel door zou kunnen leren en ik ben langer dan een jaar van school af, maar ik hoef niet meer met vader mee en nu wil ik zo graag weer naar school.''

Meester van Rijssen ziet naar het in spanning opgeheven gezicht; een gevoel van sympathie komt in hem op. Een kind nog, wat is elf, twaalf jaar? Hunkerend naar schoollessen, onbewust wetend, dat hij meer kan bereiken dan het dagloners-werk.

Hij neemt de pijp uit z'n mond. ''Wel,'' zegt hij, ''dat is dan meteen mooi geregeld - ja, je bent twee klassen achter, maar wat doen we?Je komt in de hoogste klas, ik geef je bijlessen en zo red je het in een jaar wat de lagere school betreft. Dan laat ik je nog niet gaan, want daarna praten we met elkaar, welke kant je op wilt, ja?''

Het gezicht van Peter straalt - hij kan geen woorden vinden en vergeet iets te zeggen, maar rent naar het bankje waar hij vader en moeder weet.

''Moeder! Ik heb met de meester gepraat - o, vader, de meester wil me helpen en, en -''

Moeder vergeet de muziek, haar gezicht is verlicht door een blijde lach, maar vader schudt het hoofd. ''Waarom toch zo overhaast te werk gaan? Je moet altijd een nachtje slapen voor je een besluit neemt en voorts is het jammer van de mooie muziek die je verstoort.''

''He, man,'' duwt moeder hem toe, ''het programma is bijna afgewerkt.''

''Voorts houd ik er niet van, dat Peter dat alleen bedisselt,'' knort vader door, ''hij is veel te jong voor dergelijke beslissingen.''

''En u zegt altijd dat we zelfstandig moeten worden,'' protesteert Peter.

''Ja, ja,'' knikt vader, ''jullie zullen geen weerwoord hebben...''

Peter zwijgt na een waarschuwend knikje van moeder; het is hem goed, hij gaat maandagmorgen weer naar school - wat een dag - wat een toekomst -

Als ze weer thuis zijn komt ook Teunis als een wervelwind binnenvallen. ''Hoe vond mijn kunstzinnige familie het concert? Grandioos geslaagd, nietwaar? We hebben talloze uitnodigingen gekregen van alle wereldsteden om op te treden, dus staak ik mijn studie en wordt reizend zanger. Mijn hoge tenor viel alle kunstkenners op.''

''Koffie,'' vraagt moeder, ''misschien helpt het.''

Teunis valt op een krakende stoel neer. ''Koffie, zegt mijn moeder. Waarom schenkt u geen champagne na ons machtige succes? Ja, geeft u dan maar koffie.''

''Staak mijn studie,'' herhaalt Verbeek verbluft, ''je kunt beter je wild geraas staken, mijn zoon!''

''Ik constateer, dat u mijn hoge tenor met wild geraas vergelijkt?'' wil Teunis weten.

Verbeek knikt. ''Ook dat, en voorts je drukte. Beheers je wat.''

''De meester kan er wat van,'' gaat Teunis door, ''wat haalt die man uit het koor, is u dat ook opgevallen? Ik vind hem veel beter dirigeren dan die zwaaimaniak voor het fanfarekorps.''

''Je bedoelt de dirigent van het fanfarekorps,'' zet Verbeek even recht.

''Precies,'' zingt Teunis, ''zag u de meester wegwandelen na ons laatste nummer? De man heeft het niet op de fanfare.''

''En toen heb ik met de meester gepraat,'' ontvalt het Peter, ''ik ga maandag weer naar school; in de hoogste klas met bijlessen.''

''Toemaar,'' zegt Verbeek, ''begin meteen bij de hoogste sport van de ladder.''

Dan zien ze Jacoba het pad naar de deur ophuppelen. ''Die heeft ook genoten'', vermoedt Teunis, ''wat hebben wij met ons concert veel mensen een culturele avond bezorgd.''

''Goedenavond!'' Jacobs zwaait luchtigjes met haar beide handen. ''Hoe vond u het concert? Henk heeft kritiek.''

Teunis schuift zijn stoel achteruit. ''Waar is mijn oudste broer? Het spijt me dat ik moet bloedvergieten, maar als hij het er naar maakt ben ik bereid voor de eer van ons koor te strijden.''

''Teunis,'' komt vaders zware stem, ''ik vroeg je jezelf te beheersen.''

''Is me totaal onmogelijk,'' beweert Teunis en hij keert zich naar de binnenkomende Henk. ''Wat hoor ik? Heb je kritiek zoals altijd? leer je dat nooit af?''

''Nooit,'' beaamt Henk, een stoel bijtrekkend, ''maar ik heb ondanks dat gejammer van jullie en het geschetter van die tetteretet wel genoten.''

''Maar ik zal niet vragen waar je dan wel van genoten hebt,'' gnuift Teunis met een steelse blik naar Jacoba, die gretig met haar hoofd knikt. ''We hebben de hele avond hand in hand op een bank gezeten.''

''Bewaar me,'' ontvalt het Teunis, ''wat een permanente verveling zoiets. Henk heeft een brede glimlach. ''Waar praat jij over, jongetje.''

''Ik heb heel wat mensen van het dorp gezien, die ons niet meer willen zien, als u begrijpt wat ik bedoel,'' zegt Henk tegen vader, ''wat zijn de mensen kinderachtig.''

''Doet me niets,'' zegt vader rustig, ''ik ga naar de kerk, waar ik met een zuiver geweten Gods Woord kan horen.''

''Maar wat kost het een klanten -'' kan Teunis niet nalaten te zeggen en in een plotselinge angst voegt hij er aan toe, ''Als we in de grote kerk waren gebleven - als we meer klanten en molens hadden dan zou ik de meester kunnen betalen en niet de gunst van gratis lessen hoeven te hebben. De meester is een kapitaal aan ons kwijt.''

''Hij biedt het zelf aan,'' herinnert Henk.

Maar moeder voelt precies aan wat Teunis bedoelt: het is machtig mooit, dat ze zo geholpen worden, maar het geholpen worden op zichzelf is iets, wat haar niet ligt - Verbeek vindt de meester de man, die door God is gezonden om hen te helpen, maar zij kan de schrale armoede niet altijd zo zien.

Verbeek heeft al een paar keer door het raam naar buiten in het donker getuurd naar Klaartje, maar daar is ze eindelijk met haar vrolijke lach - ze is niet alleen: Kobus is bij haar. Verbeek spert zijn ogen wijd open van verbazing. Wat? Hij heeft het haar verboden: heeft ze al die tijd toch omgang met hem gehad? Dat zal dan goed uit zijn: elke avond thuis blijven.

''Goedendag,'' zingt Klaartje, ''hier ben ik dan eindelijk - wat een avond, wat een muziek. Ik hoorde Teunis overal bovenuit schallen.''

''Juist,'' knikt Teunis tevreden, ''dat hoort zo.''

De tragedie van de twee Canada's

Vervolg van pagina 11

ironisch genoeg zijn er, niettegenstaande al het gepraat over afscheiding, heden ten dage minder Canadezen die zichzelf Amerikaan beschouwen dan ooit tevoren. De Canadezen zijn bekoeld van de Verenigde Staten. In het verleden was Amerika het Beloofde Land: volop werkgelegenheid en economische mogelijkheden. Elk jaar trokken er tienduizenden naar toe. Maar sinds 1949 nam de stroom sterk af. Verleden jaar emigreerden slechts 5.592 Canadezen naar Amerika, terwijl driemaal zoveel Amerikanen naar Canada trokken. De oorzaken daarvan: Watergate, Vietnam en politieke moorden vertroebelden de Canadese blik op Amerika. Een nieuw nationalisme - gevoed door het verlangen om aan de Amerikaanse overheersing te ontkomen - kreeg een nieuwe impuls. Maar nu dreigt de overwinning van de Parti Quebecois Canada's ontspruitend zelfvertrouwen aan te tasten. Maar niet iedereen is pessimistisch. Sommigen zien een andere, maar sterkere natie te voorschijn komen. Deze Canadezen kijken vooruit en zijn van mening dat de Parti Quebecois zo overstelpt zal worden met economische problemen - een tekort van een miljard dollar, 10 pct. werkeloosheid, arbeidsonlusten e.d. - dat het separatisme naar de achtergrond zal worden gedrongen en dat betekent meer tijd om tot een compromis te komen. Een bejaard diplomaat is van mening dat de eerste twee jaar harde onderhandelingen gevoerd zullen worden tussen de federale en de provinciale regeringen, die tot een nieuwe constitutie zullen leiden en waaruit Canada tenslotte als één land te voorschijn zal komen.

Men spreekt over meer decentralisatie en een lossere federatie , met nog meer macht in handen van de thans reeds machtige provincies. Quebec zou dan meer zeggenschap verkrijgen (maar geen souvereiniteit) over zijn taal en cultuur. Maar zelfs dat zou wel eens niet voldoende blijken te zijn, want de Parti Quebecois heeft duidelijk gesteld dat het separatisme nastreeft, zelfs al zouden zij bij het eerste referendum geen meerderheid verkrijgen, hetgeen de meeste politici verwachten. Zouden de andere Canadezen er voor vechten om Quebec in de confederatie te behouden als de kiezers voor onafhankelijkheid zouden stemmen? Dit is zeer twijfelachtig. Ook Mr. Trudeau is daar niet voor. ''Wanneer het land zich wenst op te splitsen, sta ik niet aan de zijde van diegene die de eenheid met geweld wensen te handhaven.'' Gevaarlijker is het toenemende gevoelen van veel Engels-sprekende Canadezen om ''Quebec te laten gaan''. Zij hebben er genoeg van om nog meer concessies aan die provincie te moeten doen en zij zouden de pogingen om tot een compromis te komen kunnen bemoeilijken en daardoor juist Quebec tot separatisme drijven.

De ''episode Quebec'' toont duidelijk aan dat de nationale eenheid niet langer meer een vanzelfsprekendheid is. Sommigen zien het Canada van vandaag in dezelfde positie als een eeuw geleden toen de architecten van de Confederatiee er aan werkten om het Engelse en Franse Canada tot een geheel te smeden.

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Thank You

ROZEMA: Mr. & Mrs. Lute Rozema wish to thank all their children and friends for the many best wishes, cards, flowers and gifts they received on their 45th wedding anniversary. You made our anniversary a real enjoyable day. Above all we thank our God who protected us all these years.
Grimsby, Ont.

Births

BROER: With thanks to God, the Creator of Life, we were gladdened with the birth of a healthy son, who we named, MARCEL ANDREW, born July 9, 1977. A brother for Heidi Melinda. Grateful parents: Harry & Hilda Broer. 26th grandchild for Mr. & Mrs. Cor Broer, Aylmer, Ont., 2nd grandchild for Mrs. Minke Jongsma, St. Thomas, Ont.
R.R.#5, Aylmer, Ont. N5H 2R4.

ELZINGA: John and Joan (nee Crans) are very happy to announce they have been blessed with another precious gift from God the giver of life, a healthy 9 lbs.12oz. son, RANDALL JAN, on Aug. 9,1977. We thank God for giving us this son and little brother for Ed, Deanna, Melanie and Jonathan. Psalm 127:3; Lo, children are a heritage of the Lord.
34th Elzinga grandchild and another grandchild for Mr. & Mrs. A. De Beer of Brampton.

HOLTROP: "Lo, sons are a heritage of the Lord." Ps. 127:3.
It is with joy and thankfulness to God, the Giver of Life, that we announce the birth of our third child, a son, SCOTT EDWARD, born August 10, 1977. A welcome brother for Kevin and Michelle. Proud parents are Sid & Grace Holtrop (nee Veldstra) R.R. 1, Dunnville, Ont. N1A 2W1.

TERPSTRA: With thankfulness to the Lord we announce the birth of our first-born a son STEPHEN FREDERICK, born August 15, 1977. Third grandchild for Mrs. J. Terpstra of Guelph and sixth grandchild for Mrs. F. Ducroix of the Hague, the Netherlands. Thankful parents are William & Marianne Terpstra, 2-539 Willow Rd. W., Guelph, Ont. N1H 7G3.

VANGEEST: With thanks to our God, the giver of life, we are happy to announce the safe arrival of our first child, KEVIN ADRIAN, on Aug.6, 1977. Happy parents are Neil & Mary Jane VanGeest, nee VandenBerg. 1st grandchild for Mr. & Mrs. A. VanGeest, Grimsby, Ont., 19th Grandchild for Mr. & Mrs. J. VandenBerg of Binbrook, Ont.
265 Kerman Ave., Grimsby, Ont. L3M 3W3.

Births

JANSEN: With thankful hearts we announce the birth of our son and brother JOEL AARON, born June 22, 1977.
"He took them up in His arms...and blessed" Mark 10:16.
Tony & Harmina Jansen, Sharlene and Anthony.
8694 Milton Dr., Surrey, B.C.V3S 5G8.

Marriages

BLYLEVEN—HOUWER: Mr. & Mrs. Leonard Blyleven, Hagersville,Ont. and Mr. & Mrs. Albert Houwer, Caledonia, Ont. are pleased to announce the forthcoming marriage of their children
MARILYN and CLARENCE
on Friday, September 2, 1977, D.V. at 6:30 p.m. in the Maranatha Chr. Ref. Church, York, Ont. Rev. J. Postuma officiating.

DREYER-HENSEN: Mrs. Clarence Dreyer and Mr. & Mrs. Kees Hensen take great pleasure in announcing the forthcoming marriage of their children FRANCES and JAN. The wedding ceremony will take place D.V. on August 27, 1977 at 4:00 p.m. in the Chr.Ref. Church of Grimsby. Rev. J.W. Van Weelden officiating. Their future address will be: Butler Street 1347 S.E., Grand Rapids, Mich., USA 49506.

HAGEMAN-KRALT: Believing that marriage is ordained of God, Mr. & Mrs. Fred Hageman of R.R.#1, Waterdown are pleased to announce the marriage of their daughter FENNY to JACK, son of Mr. & Mrs. J.Kralt of R.R.#1, Millgrove. The wedding ceremony will take place D.V. on Thursday, September 1, 1977 at 7:00 p.m. in the Aldershot CRC. Rev. John Groen officiating. Future address: R.R.#1, Waterdown, Ont. L0R 2H0.

HARGER—SYTSMA: Mr. & Mrs. John Harger of Holland, Mich. and Mr. & Mrs. Oebele Sytsma of St. Anns,Ont. are happy to announce the marriage of their children JEAN and PETER. The ceremony will take place D.V. on Saturday Sept. 10, 1977 at 2 p.m.in the Graafschap Chr. Ref. Church. Rev. B. Den Ouden officiating.

HEYERMAN—DANIELS: Mr. & Mrs. A.J. Heyerman, R.R.3 of St.Thomas, Ont. are pleased to announce the forthcoming marriage of their son RICHARD WILLIAM (RICK) to JANELL MARIE DANIELS, daughter of Mr. & Mrs. Harold Daniels of St.Thomas, Ont. The wedding will take place D.V. on Aug. 27, 1977 at 3 p.m. in the First Chr. Ref. Church, 320 Elm St. St.Thomas, Ont. Rev. Gordon Mouw officiating. Future address: R.R. 2, Aylmer, Ont.

KOOISTRA—DUNSBY: Mr.&Mrs. G.D. Kooistra and Mr. & Mrs. E. Dunsby invite you to share in their joy as God brings together their children ROSEMARY and PAUL, as one for life in Christ. The ceremony will take place D.V. Saturday Sept. 3, 1977, at 2:30 p.m. Rev. Katerberg officiating. Future address: P.O. Fenwick, Ont. L0S 1C0.

VANDENBERG—DEEN: Mr.&Mrs Tinus Vandenberg of RR # 3, Moorefield are pleased to announce the forthcoming marriage of their daughter JOYCE MARIAN to MAYNARD DEEN, son of Mr. & Mrs. Herman Deen of RR# 2 Drayton. The wedding will take place on Sept. 2, 1977 in the Drayton Chr. Ref. Church at 7:30 p.m. Rev. A. Van Geest officiating.

Marriages

HUISKAMP—SERVICE: Our joy will be more complete if our relatives and friends can share in the wedding ceremony of our daughter ADELE JOSEPHINE MARY and MR. RONALD RAYMOND SERVICE, son of Mr. & Mrs. Raymond Service of Millgrove Ont. on Saturday September 3, 1977 at 3 p.m. D.V. in the First Chr. Ref. Church, Guelph, Ont. The Rev. Dr. R. Kooistra will be officiating and we invite you to worship with us and witness their vows.
Mr. & Mrs. Wm.Huiskamp, R.R.#6 Guelph, Ont.Future address of Ron and Adele: 87 Virginia Ave., Apt. 3, East York, Toronto, Ont.

OTTEN-BOUMAN: Mr. & Mrs. H. Otten of Dunnville, Ont. are happy to announce the marriage of their daughter JENNY to ED BOUMAN, son of Mr. & Mrs. H. Bouman of Clinton, Ont., D.V. on Friday Sept.2, 1977 at 6:30 p.m. in the Free Chr.Ref.Church of Vineland, Rev. L. Bilkes officiating. Future address: R.R.#1, Wellandport, Ont. L0R 2J0

VANDERWAL—PRINZEN: Believing that marriage is ordained of God, Mr. & Mrs. Henry VanderWal and Mr. & Mrs. John Prinzen are pleased to announce the marriage of their children HELEN and BERT the Lord willing on Sept. 3, 1977 at 3 p.m. in the Chr. Ref. Church at Niagara Falls, Ont. Rev. J. Geuzebroek officiating.

VANKRUISTUM—LOOYENGA: Mr. & Mrs. Steven VanKruistum of Kitchener and Mr. & Mrs. John Looyenga of Hamilton are pleased to announce the forthcoming marriage of their children NELDA and PIETER. The ceremony will take place D.V. on Saturday September 10, 1977 at 4:30 p.m. in the First Chr. Ref. Church of Kitchener, Ont. Dr. Peter VanKatwyk officiating.

Anniversaries

Hazerswoude Ladner
1932 1977
Ex.33:15
We are happy and thankful to our God that we may have the privilege to celebrate D.V. on September 29, 1977, the 45th wedding anniversary of our parents and grandparents
JAN HENDRIK VANTOL
and
TEUNTJE GRIETJE VANTOL
nee Hoogendoorn
Ladner—John & Jenny VanTol
Matsqui—Ab & Nellie Tukker
Ladner—Martin & Wilma VanTol
Casey & Carla VanTol
Westbank—Henry & Nellie VanTol
Ladner—Bill & Hennie VanTol
Surrey—John & Ann Vugteveen
Abbotsford—John & Tena Jansons
Smithers—Andy & Jenny Buursema
Ladner—Harry & Joan VanTol
Smithers—Henry & Jean Tuininga
Ladner—Tony & Marion VanTol
Bert VanTol
and 44 grandchildren.
Home address: 4972-53 Street, Ladner, B.C.,Canada.

With much joy and thankfulness to our Father in Heaven, we hope to celebrate, on Aug. 31, 1977, the Lord willing, the 25th wedding anniversary of our parents
JOHN DYKSTRA
and
PATRICIA DYKSTRA nee Gysen
We pray that God will continue to bless them in the years to come.
Their thankful children:
Ophelia
Leonard
Theresa
Alice
Nancy
Michael
R.R.#1, Thunder Bay, Ont. P7C 4T9.

Anniversaries

With joy and gratitude to God for our parents
COR & MARIE VANDERZWAN
nee Luik
we plan to celebrate with them their 40th anniversary on Sept. 1, 1977.
With love, Keith and Eileen.
"May all who seek Thee rejoice and be glad in Thee; may those who love Thy salvation say continually 'Great is the Lord!'" Ps.40:16.

Amsterdam 1937 Toronto 1977
On Friday, Sept. 2, 1977, we hope to celebrate with our friends
COEN & TO VANDERIET
nee Fahrenhorst
their 40th wedding anniversary.
It is our hope that it may be an unforgetable day for them and that they may be spared for each other and for us for many years to come.
Marinus & Leny DeBonte;
Robert and Harold
Peter & Elsken Hartman;
Paul and John
Geert & Ger Meulman;
Lisa and Bert-Pieter
John & Henny Tjoelker;
Hettie and Harry
299 Mill Rd., Apt. 1608, Isiington, Ont. M9C 4V9.

Donkerbroek Telkwa,B.C.
September 9, 1927
It is with gratitude in our hearts and thankfulness to God, that we celebrate with our parents
JOHN BOONSTRA
and
GREITJE BETLEN
their golden wedding anniversary. Their wedding text was Psalm 128. Their children, grandchildren and great grandchildren:
Grace & Henry Duursma:Grace & Albert Plantinga and Malinda; Annette,Alice,Sieger,Wilma Henny,John Clarence,Margaret, William Anthony
Joe & Grietje Boonstra; Wilma Anne,Margaret Louise,Agnes Frances,Tracy Marrianne
John & Carolyne Boonstra; Patricia Ann,John David,Debora Gay, Peter James,Jacqueline Joy,Daniel Richard
Alice & Cecil Packer; Jacob,John & Susie Duursma & Benjamin, Annette & Wesley Burden;Jason Dorothy Margaret,Timothy,David Richard
Jannes & Leny Boonstra; Joanne, John,Rick,Eddie,Monica,Stanley Marvin,Floyd,Nellie
Tony & Bonnie Boonstra; Brian Pierre,Anthony William,Jodi Joy,Luke Allen,Christopher Omar,Kara Dawn

1937 1977
Berkel en Rodenrys ThunderBay
With thankfulness to the Lord we hope to celebrate with our parents and grandparents their 40thwedding anniversary, on Saturday, September 3, 1977.
MARINUS M. GROOTENBOER
and
JACOBA J. GROOTENBOER
nee VanTilburg
It is our prayer that the Lord will continue to spare them for each other and us all.
1 Peter 3:7B: That your prayers be not hindered.
ThunderBay,Ont.—Willy & Gerrit Tempelman; Derric,Joanne,Marcel,Brian,Norman
Chatham,Ont.—Ed& Willie Grootenboer; Denise,Roger,Timothy, Michael
Bramalea,Ont.—Joe & Linda Grootenboer; Cheryl,Jeffrey
Woodbridge,Ont.—Theo & Marriet Grootenboer; Ruben,Jeremy, Jesica
ThunderBay,Ont.—Herb Grootenboer, Garret Grootenboer
There will be an opportunity for congratulations at the G. Tempelman residence, R.R. # 2, Thunder Bay, Ont. No presents please.

Anniversaries

Pynacker Burlington
1937 1977
With joy and thankfulness to God, we celebrated on Aug.12 the 40th wedding anniversary of our parents and grandparents,
JOHN & JOHANNA
VANDERSTOEP (nee Zegwaard)
It is our prayer that the Lord will continue to bless them in the years to come.
Their thankful children and grandchildren:
Burlington—Hans & Alice Vander Stoep; Laura, John, Stephen
Henry & Trix VanderStoep; Michael,Sherry,Robert,Roger
Albert & Ida VanderVeen; David, Lisa,Grant
Millgrove—John & Bonnie Vander Stoep; Kristen,Kenny
Open house will be held on Sept. 10, 1977 at 8:00 p.m. at Aldershot Presbyterian Church, La Salle Rd., Burlington, Ont.

Rotterdam Willowdale
1947 1977
With joy and thankfulness to God we hope to celebrate the 30th wedding anniversary of our parents and grandparents on September 10, 1977.
DIRK and JETSKA PAUL
nee Vanderbrug
...De Heere zal het voor zien! Gen. 22:14.
We pray that the Lord will continue to bless them in the years to come.
Their thankful children and grandchild:
Janneke & Larry Yates
Simon Paul
Bert & Jenny Dekkema
Adri & Rob Denhoed; Jessica
Dorothy Paul
Ted Paul
Anne-Marie Paul
Rita Paul

1952 1977
With joy and gratitude to our heavenly Father, we hope D.V. to celebrate on September 3, 1977 the 25th wedding anniversary of our parents
ADRIAN VANGEEST
and
JOYCE VANGEEST
nee Hanemaayer
Happy anniversary, Mom and Dad. We thank God for His abiding love through the past and pray for His continued guidance for many years to come.
Their thankful children:
Neil & Mary-Jane; Kevin
Arlene, Gord, Joyce, Shirley
Open House: Wednesday, August 31, 1977, at the home of our parents from 2—4 p.m. and 7:30 —9:30 p.m., 76 Park Ave., Grimsby, Ont.
Best wishes only.

Obituaries

Our God granted promotion to heavenly glory to our dear mother, grand- and greatgrandmother
JANTJE NYMEYER
nee Jager
at the age of 80 years. Psalm 23.
Cambridge, Ont., Aug. 6, 1977.
Predeceased by our father in 1968.
Cambridge—Ben & Swany Nymeyer
Holland—Aaltje & Hendrik Huisjes (deceased)
Cambridge—Mart & Ralph Kats
Florida—George & Clara
Fenwick—John & Grace Nymeyer
Cambridge—Peter & Arlene Nymeyer
Welland—Jean & Harry Zomer
Cambridge—Leonard & Jean Nymeyer
Swany & John Zomer
St.Thomas—Henk & Margaret Nymeyer
Jarvis—Alice & Ray Muizelaar
37 grandchildren, 18 great-grandchildren.

Classified Advertising

Obituaries

After a very short illness, God took to His Eternal Home, our dear husband, father and grandfather

RALPH J. MUNNEKE

at the age of 60 years.
"Romans 8:31-39"
Surviving are his wife A. Munneke-VanderZwaag, Palmyra,N.Y.
Children:
Grand Rapids,Mich.—Ginny & Gordon Gelddy
East Lansing,Mich.—Frances & Charles Hackney; Timothy and Stephen
Toronto,Ont.—Lucy & Baldwin Verstraete; Christiaan and Liane

Suddenly the Lord called home our dear mother, grand- and great grandmother

JANTJE STREUTKER nee Lip

at the age of 77.
That she was a faithful child of God is our comfort.
Psalm 27.
Funeral service was held at the Maranatha Chr. Ref. Church in Woodstock on Saturday Aug. 13, 1977.
Embro—Arend & Hennie Streutker
Drayton—Hennie & Rolf Stevens
Woodstock—John & Tolly Streutker
Embro—Annie & Frank Balkema
17 grandchildren, 2 great grandchildren.
Woodstock, Aug. 10, 1977.

On Aug. 10, 1977, suddenly the Lord took to her eternal home our president

MRS. K. STREUTKER

at the age of 77.
We as members of the Mission Circle will always remember her for the work she did and for her deep conviction and strong faith in the Lord.
The Mission Circle of the Maranatha Chr. Ref. Church, Woodstock, Ont.

De 10de Augustus nam de Here plotseling uit onze familie kring weg, onze geliefde schoonzuster en tante

JANTJE STREUTKER – Lip

zij was 77 jaar oud.
Weduwe van Kl. Streutker sinds Mei 1973.
Ef. 2:8, Want door genade zijt gij behouden door het geloof en dat niet uit uzelf, het is een gave Gods.
Edmonton,Alta—fam. R. Karsten
Drayton,Ont.—fam. P. Karsten
St.Catharines,Ont.—fam.Weduwe Roelofje Kiers-Karsten
Harderwijk,Ned.—fam. Ds. Joh. Karsten
Hamilton,Ont.—fam. Alb. Mulder
Jarvis,Ont.—fam. Johan Karsten
Hamilton, Ont.—fam. B. Lubberts

On Aug. 4, 1977, the Lord took into His loving arms His child, our darling

WILLIAM RAYMOND (BILLY) VANDERLINDE

at the age of 6 years.
Safe in the arms of Jesus.
Always remembered by his parents:
St.Thomas,Ont.—Hein & Maria van der Linde
Brothers: Henk,Hein,David
Sister: Helena
Grandparents:
the Netherlands—Hendrik & Hiltje van der Linde
St.Thomas,Ont.—Dave & Helen Neef
Aunts and Uncles:
Mendon,Mass.U.S.A.—Evert & Saapke van der Linde
the Netherlands—Teake & Liz van der Linde
St.Thomas,Ont.—Hank & Carol Neef
London,Ont.—John & AliceDouglas
St.Thomas,Ont.—Anthony & Anna Hofstee
and cousins.

Obituaries

"Dan ga ik op tot Gods altaren, tot God, mijn God, de bron van vreugd".
Ps.43:4(berijmd)
On August 11, 1977, the Lord suddenly took unto Himself, our beloved husband, father, grandfather and great grandfather

CORNELIS KASTELEIN

in his 74th year.
Pre-deceased by son Bastiaan.
Beloved husband of Bets Kasteleinvan Rey.
Beloved father of:
Netherlands—Adriaan & Lies Kastelein
Burnaby,B.C.—Max & Helen Kastelein
Ann & Kees Van Driel
Richmond,B.C.—Dick & Clara Kastelein
New Westminster,B.C.—Cor & Olena Kastelein
Maple Ridge,B.C.—John & Ann Kastelein
Etobicoke,Ont.—Diane & Herman Praamsma
New Westminster,B.C.—William & Debbie Kastelein
Victoria,B.C.—Jack Kastelein
New Westminster,B.C.—Harry & Cindy Kastelein
and 29 grandchildren & 4 great grandchildren.
The funeral service took place at the First Chr. Ref. Church of New Westminster, on Aug. 15, 1977. Rev. Wm. VanderBeek officiating.

On August 10, 1977, the Lord called Home our beloved sister

BOUKJE HAASJES nee Greydanus

in her 70th year.
Metslawier,Neth.—Weduwe L. Montsma
Clinton,Ont.—Wed. G.Greydanus
Cap.a/d Ysel,Neth.—Wed. P. Dykstra
Kitchener,Ont.—Mr. & Mrs. P. Damsma
Zwagerveen,Neth.—Wed. B.Greydanus
Clinton, Ont.–Wed. J. Greydanus
Anjum,Neth.—Mr. & Mrs.T.Tibma
Clinton,Ont.—Mr. & Mrs. C. Buruma
For I know that my Redeemer liveth. Job 19:25a.

Na een langdurige ziekte heeft de Here tot Zich genomen mijn lieve vrouw, onze zorgzame moeder, grootmoeder en overgrootmoeder

MRS. JENNY VEUGER-Ten Hove

op de leeftijd van 67 jaar.
D'eenvoudigen wil God steeds gadeslaan.
'k Was uitgeteerd, maar Hij zag op mij neder.
Keer, mijne ziel tot uwe ruste weder; gij zijt verlost, God heeft u welgedaan! Ps. 116:4
Met liefde herinnerd blj haar man, Mr. Harm Veuger.
Veuger en Kikstra families.
3 augustus, 1977.
1-3331-49 Ave., Red Deer, Alta.

Teachers Wanted

BRITISH COLUMBIA

ABBOTSFORD: The Abbotsford Christian School is in urgent need of a Grade 2 teacher and a teacher in Science for the Junior High Grades for the coming school year. Apply to the Principal John Kampman, P.O. Box 175, Abbotsford, B.C. V2F 4N8, Phone (604) 853-1209 or 859-8980.

CHILLIWACK: Chilliwack Elementary Christian School invites applications from experienced teachers for the school year 1977-78. Send resume to Mrs.G.Hogeterp, 9800 McNaught Rd., Chilliwack, B.C. V2P 6G2.

Teachers Wanted

ONTARIO

LONDON: A new half-time position for fall 1977-78 for a qualified applicant for kindergarten, three full days per week. Please contact: Mr.Lloyd Burghart, principal, 519-455-0360 (school) or 519-455-4052 (home). Applicants should include: a. resume of training and experience b. statement of personal understanding of Christian education. c. citizenship, d. two references. London Parental Christian School, 202 Clarke Rd., London, Ont. N5W 5E4

Help wanted

Needed an assistance on a small dairy farm near Ancaster. Year round employment.
C. Van Baren, R.R. # 2, Lynden, Ont. Phone:416-648-1449.

Young man required for market garden farm in Waterdown. Experience and transportation an asset. References required. Write to Box # 4214, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Which young girl would like to join our family for the next year or so to care for our two children during part of the day and assist in housekeeping. We are a happy family living within commuting distance of Montreal and are active members of the Chr. Ref. Church there. Please write: Mrs. J. Houweling, 58 Tenth Ave., Terrasse Vaudreuil, P.Q.

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The successful candidate is expected to:

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Zion Chr. Ref Church

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LUCKNOW: Christian Reformed Church in Lucknow, Ont.
COME AND WORSHIP
The Lucknow Church would like to extend a warm and sincere invitation to all people in the area to come and Worship. Services are Sundays at 10:00 a.m.and 8:00 p.m.

Help Wanted

Urgently needed housekeeper with widower with 4 children ages 1-12. Prefer Dutch background. Please only reply when feeling love for the job to be done. Orthodox Christian lady. Contact: D. Dykstra, 1709 Gear Rd., Burlington, Wash. 98233, U.S.A.

It's potato harvest time in southern Alberta. We need additional help from the first of September to the middle of October. Would you have six weeks of time? If so, contact: Ypma Bros, Box 1584, Taber, Alta. T0K 2G0, or phone (403) -223-8452

Maranatha C.R.C., Calgary, Alta., invites any C.R. pastor, candidate for the ministry or seminarian interested in serving as stated supply to reply by phone or letter to Mr. Peter Mol, P.O. Box 3250, Stn. B, Calgary, Alta., Canada, T2M 4L9. Telephone (403)288-8019.
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Personal

Girl, driving to Calgary the first week of September, would like one passenger. Please contact: **Barbara May, tel.459-4669**, Brampton, Ont.

Trenton Church Choir

has used gowns for sale. Approx. 25 in different sizes. Royal blue, full length, home made, very reasonable. Contact: Secr. H. Luymes, R.R. #4, Trenton, Ont. Phone: 392-4374.

Real Estate

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Classified Advertising

Real Estate

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Ron Schelhaas Realtor

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Real Estate

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App. 3 acres, subject to severance with good farm house and big barn. 5 Miles from Dunnville on paved road, asking $45,000.00.

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10,600 Cage Layers, basic quota, 65 miles from Stratford, reasonable downpayment.

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Call Keith Miller, Rooke Real Estate Ltd., Realtor, 416-774-7624, evenings 774-4077.

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Egermeier	**Egermeier's Bible Story Book** (7-12 yr)	8.50
	Egermeier's Bible Story Book [p.b.]	2.15
M. Schoolland	**Leading Little Ones to God**	5.95
K. Taylor	**Bible Story Book** (7-12 yr)	10.95

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September 19-23

Toronto, ON
September 26-30

For Information or Registration write:
Board of Home Missions
2850 Kalamazoo Ave. SE
Grand Rapids, MI 49508
Phone: 616-241-1691

Calendar of events

Aug.26-28	Lakewood Christian Conference Grounds near Sarnia hold share and praise week with Dave and Marg Hinds providing music and song.
Sep.2-5	Camp Kemonoya Labor Day weekend conference of the Huron Campus ministry. Contact Bill Bos, 532 A.Brookhaven Crescent, Waterloo, Ont.
Sep.10	Annual Youth Evangelism Services (YES) Conference, Brantford, Ont. CRC.
Sep.11	Wilfrid Laurier University and University of Waterloo: all students are invited to a welcome lunch at the Kitchener CRC after the morning service
Sep.11	University of Guelph students are all invited to a welcome supper at Guelph CRC after the afternoon service at 5 p.m.
Sep.17	20th Annual Convention of the Sunday School Teachers Association in Bowmanville.
Sep.24	All-Ontario fall rally of the Christian Labour Association of Canada, Woodbridge Distr.Christ.High, Toronto, 9 a.m. Speakers: Prof.Dr. Willem Albada and Rev.Jack B. Vos
Oct.15	Annual Meeting of the Committee for Justice and Liberty Foundation in Toronto. Guest speaker: Dr. E.F.Schumacher, author of Small is Beautiful.

Schaeffer film series

The ten week film series, How Should We then Live? is being shown at the Toronto (Rehoboth) CRC, 800 Burnhampthorpe Road, Etobicoke from Oct.3 to Dec.12. The series is being shown on ten consecutive Mondays and includes such topics as the Roman age, the Middle age, the Renaissance, the Reformation, the revolutionary age, the scientific age, the age of non-reason.

NEXT ISSUES OF CC:

DATED	MAILED	AD DEADLINE
Sept. 2	Aug. 31	Aug. 29
Sept. 9	Sept. 7	Sept. 5
Sept.16	Sept. 13	Sept.12

Let's Play Chess

1978 Correspondence Chess

Any reader of Calvinist Contact is invited to participate in the 1978 series starting in the late fall. Please drop me a line by Sept.30 (postmarked) if you would like to participate. Please indicate how many simultaneous games you would like to play in this series. Be sure not to tax yourselves too high.

For those who are not familiar with Correspondence Chess, here are some comments to help you indicate if you would like to join in the 1978 Series.

1. Correspondence Chess is played by first class mail
2. You have 48 hours to reply to your opponent's move, That's 1000 times longer than in a normal game.
3. You are able to play quite a few games at the same time.
4. It is difficult to make many obvious mistakes, but that goes for your opponent too.
5. It takes only a few minutes every day and a few postage stamps.
6. Unfinished games are to be judged after 18 months.
7. The type of tournament will be dependent on the number of entries.
8. Results will be published as they become known.
9. There is no obligation to play in the finals if you win in a group.

Books

Creation

Continued from page 9

questionable relationship, the remaining animals are all all clearly horses. Yes there are differences - differences in size, in the type of teeth, in the position of the eye on the head, and in the number of toes — but these differences do not constitute major or fundamental changes. Size variations may be conspicuous but such variations are common in many families of animals both past and present. The horse family has remained intact. Thus we do not see here an example of change from one major type to another.

If one were to collect all the different kinds of dogs in the world today, he could select out of this group an interesting series from small to large. But this series would not represent the actual evolutionary history of dogs. There is a distinct danger that out of the wide variety of horses that lived during the Tertiary, an artifical series has been selected that does not truly represent the past history of the horse. However, even if the correct interpretation of horse evolution has been developed, we are still dealing with horses and we have still not solved the problem of connecting links and ancestors.

To secular scientists, the fossils, evidences of the life of the past, constitute the ultimate and final court of appeal, because the fossil record is the only authentic history of life available to science. If this fossil history does not agree with evolutionary theory — and we have seen that it does not — what does it teach? It tells us that plants and animals were created in their basic forms. The basic facts of the fossil record support creation, not evolution.

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25th Anniversary

THE FIRST CHRISTIAN REFORMED CHURCH OF VICTORIA, BC

On Thanksgiving weekend the congregation plans to celebrate this joyous event in praise and worship to the Lord for His faithfulness during these years.

FRIDAY, OCTOBER 7th

Social evening to be held in the dining hall of the University of Victoria at 7.30 pm.

SUNDAY, OCTOBER 9th

Worship Service at 10.30, Rev. P.W. De Bruyne
Worship Service at 7.00 in the Dutch language, Rev. R.W. Popma our first pastor.

MONDAY, OCTOBER 10th
(Thanksgiving Day)

Grand Hossana Service to give thanks to the Lord for all blessings received.

A warm invitation is extended to members and friends who moved away to join us in these celebrations. For lodging and further imformation contact: Mr. J. Tol, 4522 Hughes Road RR #3, V8X 3X1, Victoria, BC.

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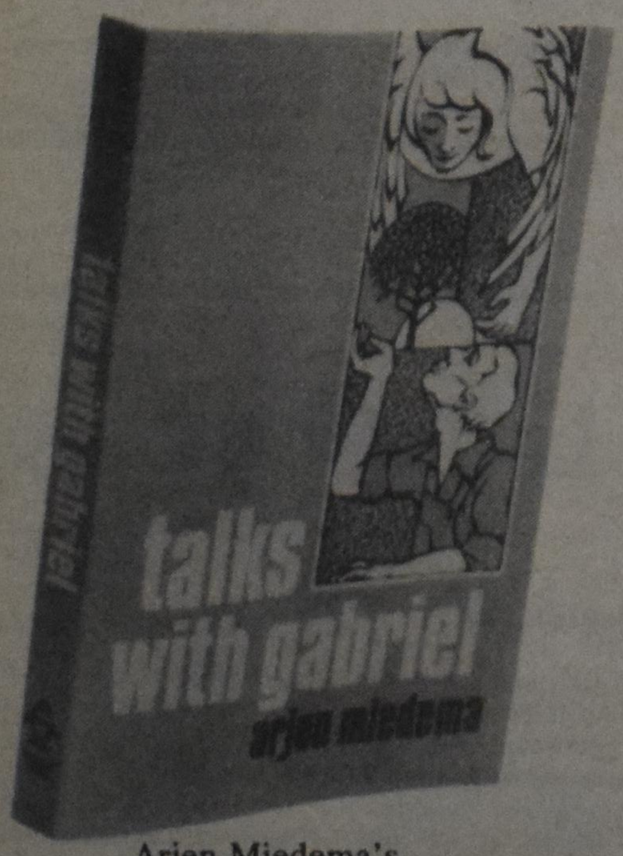

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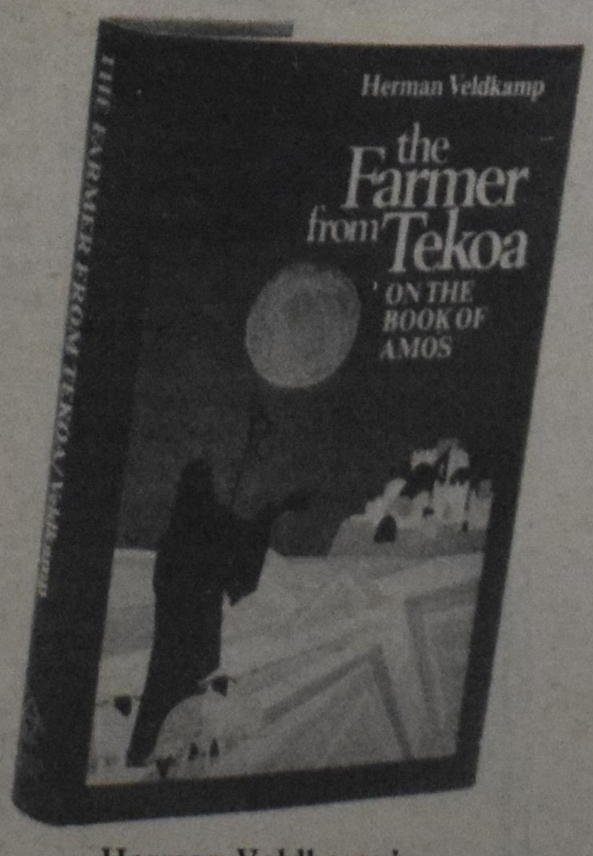

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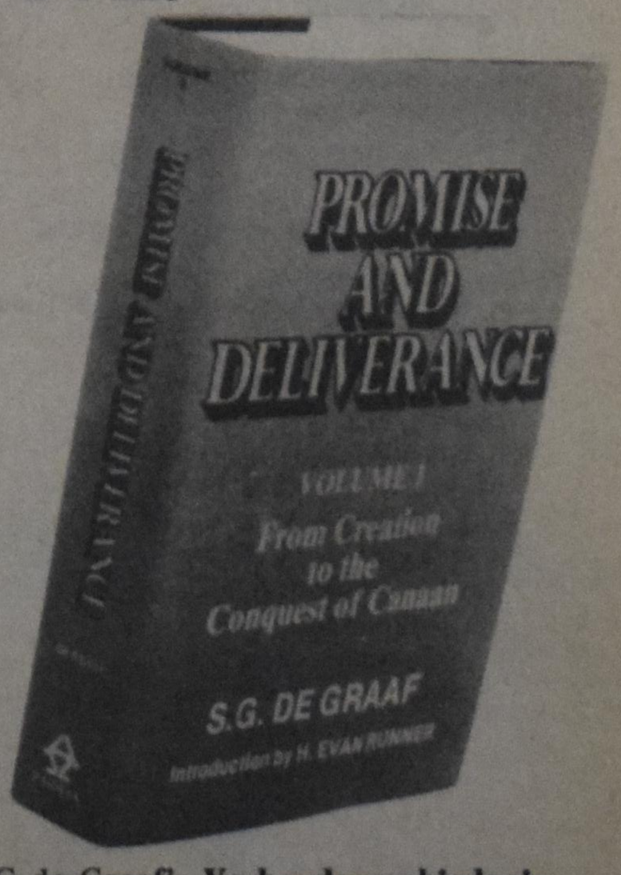

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